AN APOLOGY FOR THE Contemplations On the LIFE and Glory OF Holy Mary MOTHER of JESUS.

SHEWING,

The *Innocency*, *Equity* and *Antiquity*, of the Honour and Veneration given to the Bleſſed Virgin Mother by the Holy Catholick CHURCH.

MARY, of whom was born JESUS. Matt. c. 1. v. 16. *The Daughters of* Tyre *ſhall preſent Thee with their Offerings; and the powerful of the people ſhall pray unto Thee.* Pſalm. 44. v. 12.

By *J. C. D. D.*

DE

With Allowance of Superiours.

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70-1748

To Her Most Excellent Majesty

MARY,

OF

England, Scotland, France *and* IRELAND,

QUEEN.

MADAM,

THE *Souls of Sovereign* Princes, *who under God, govern the* Empires *of the World, give* Laws *to Mortals, and with their beck, force the loftiest* Cedars *to bend, and pay Homage to their* Royal *Crowns and Scepters, are amongst the rest of* Creatures, *as the* Meridian SUN *amidst the* Stars, *of whatever Brightness and Magnitude.*

They are the Visible Images *of the* Majesty *of God,* Ministers *of his* Power, *and* Representatives *of his Infinite* Adorableness; *And therefore, are by the Divine*

 Oracles,

Oracles, *called* GODS, [Pſal. 81. 6.] *and a ſtrict* Injunction *is iſſued forth, to all, that we* Love *their* Perſons, Obey *their* Commands, *and* ſupport *their* Crowns *and* Dignities, *under ſevereſt Penalties*, [Rom. 13. 1. & ſeqq.] *The conſent of all* Mankind, *by Divine* Inſtinct, *conſpicuous in the Laws of* Nature *and* Nations, *hath ſo engrafted this Sacred* Principle *of* Loyalty *in Mans Heart*, That Time and Cuſtom, *as St.* Auſtin *obſerves*, hath paſt it, into a Natural Covenant, for the well-being of Humane Society, in regard of their Royal Power and Majeſty, to pay Obedience to their Laws, and to Venerate their Perſon. [*Aug. l.* 3. *Conf. c.* 8. *n.* 2.]

As the Civil *Excellency and Juriſdiction, deriv'd from the* Light *of* Nature, *confirm'd by the* conſent *of all* Ages *and* Nations, *and authoriz'd by the Sacred* Pandects *of Gods poſitive* Law, *doth render Princes* Illuſtrious *and* Awful, *in their Royal* Thrones *and* Pavillions, *by a due Adminiſtration of the Sword of* Juſtice, *in* Peace *and* War, *for the Tranquility of their* People, *and the Terrour of their* Enemies: *So hath wiſe and gracious* Providence,

vidence, *furniſh'd their vaſt Souls, with a more copious Train of Natural* Endowments *of* Wiſdom, Fortitude *and* Vigilancy; *with a deeper* Penetration, *into the* Arcana Imperii, *the* Maxims *of State*, Intereſts *of Nations*, Humours *of People, and other ſecret* Myſteries *of Government*; *and with more abundant Influences of Super-natural* Lights *and* Helps, *whereby, to proſper their* Realms, *propagate their* Crowns, *and ſecure their* Royal *Perſons and Prerogatives*; *That, being accompliſh'd with all* Natural, Moral *and* Supernatural *Supplies, they may become more Illuſtrious* Stars *of* Piety, *in the* Firmament *of the* Church, *more Renown'd* Champions *of the* Rights *and* Myſteries *of* Religion, *and moſt impregnable* Bullwarks *of true* Faith *and* Holineſs, *againſt the* publick *Aſſaults, and* private *Ambuſhes of* Worldly Wiſdom. *And therefore the Prophet* Eſay, [*cap.* 49. *verſ.* 23.] *gives them the Illuſtrious* Characters; *That* Kings are the Nurſing Fathers, and Queens the Nurſing Mothers of the Church: *And our Bleſſed Lord tells us, That* the ſeveral Intereſts of the Church and State, are ſo rivited to each other,

That we give not God his Due, unleſs we obey Cæſar, [*Matt. cap.* 22. *verſ.* 21.]

Theſe, Madam, *be the ſtately* Columns, *which ſupport the* Majeſty *of Earthly Princes; But if they alſo be fix'd on the Sacred* Baſes *of Religion, and Chriſtian Fortitude,* That Majeſty *becomes much more* Illuſtrious *and* Adorable.

In your Royal *Perſon, They are enrich'd too, with the* Magnificent Sculptures, *of a moſt Illuſtrious* Birth, *whereby you are link'd to the* Nobleſt, Royal *and* Imperial *Families of the* Weſtern *World, and actuated with the lofty* Blood *of the* Dukes of Ferrara, *and the Spirit of the moſt Renowned Counteſs,* Matildis of Modena. *They are adorn'd with a moſt* Majeſtick Reliev *of a propitious Fortune, whereby you are Eſpouſed to the Greateſt of Engliſh* Monarchs, JAMES *the* JUST, *the* VALIANT, *and the* VICTORIOUS; *and thereby are* QUEEN *of* England, Scotland, France *and* Ireland; *of the* Terra Firma, *and* Iſlands *of the* North-Eaſt *of* America; *of the* Golden Coaſts *of the* Southern Africa; *of a large Tract of the* Indian Aſia; *and of the vaſt* Seas *and* Oceans, *which waſh their rich* Shores,

and

and oppoſite Banks. *And they are* atchiev'd, *with the rareſt* Cornu-copia's *of Super-natural* Bleſſings, *whereby, to render your Soul* Holy, *your Virtues* Tranſcendent, *and your Examples* aſtoniſhing, *and* attractive.

But Madam, *All theſe ſublime* Excellencies, *which conſpire to render your* Moſt Sacred Majeſty, Great *and* Illuſtrious, *makes this my* Approach *to the Throne of your* Grandeurs, *more* raſh *and* unpardonable; *That at ſo vaſt a* Diſtance, *I preſume with a* Vulgar Eye, *to view ſo bright a* Sun; *and to interrupt your* Royal *Thoughts, with ſo Mean an* Offering; *your* Seraphick *Soul being already fix'd, in* Contemplation, *and* Admiration *of the Immenſe* Grandeurs *of your* Super-Seraphick *Patroneſs*, Holy *MARY*, *the QUEEN of* Queens, *unto whoſe Rich* Sanctuaries *of all Super-eminent Virtues, this* Apology *is ambitious to lead* You.

The Summ of my Plea, *is*, Firſt, *That the Deſign of this* Apology *is* Magnificent: Secondly, *That the* Matter *is* Holy: *And* Thirdly, *That the giving it a* publick View, *is a* Juſt Debt; *For*, It *expounds the Super-eminent* Myſteries *of the*

Life *and* Glory *of the* Holy Mother *of* JESUS; It *ſhews, in little, the Immenſe* Perfections *of* Nature, Grace *and* Glory, *drawn to the Life, by the* Power *of the* Almighty, *in the exacteſt* Copy, *of the Infinite* Original, *poſſible amongſt* Pure Creatures: *And* It *juſtifies, to a* Misbelieving *Generation, the* Rights *and* Priviledges *of that* Divine *Creature*, choſen *above All, and therefore* qualified *above* All, *to be the Mother of* JESUS; *whoſe* Blood *therefore in* JESUS, *was* Satans *overthrow*, Mans *Ranſom, and* Heavens *Purchaſe. Thus far, the* Merits of the Cauſe, *humbly ſues my* Pardon, *and your Majeſties* Protection.

My further Plea *is*, Three *great* Excellencies, *wherein your* Sacred Majeſty *communicates with the Divine* Mother *of* JESUS: *At the* Font, *you were* Ennobled *with the Illuſtrious* Name *of MARY*; *by your* Eſpouſals, *you are* dignified, *with the* Majeſty *of a QUEEN*; *and by your* Education, *you are* Endowed *with the brighteſt Characters of* Clemency, *which are ever Active in you* Royal *Breaſt, for Relief of the Oppreſſed. All theſe* Perfections *ſeem to imply a* Generous Inclination

in

in your Sacred Majeſty, *to* protect *the* Aſſertors *of the* Prerogatives *of your* *CHIEF*, *the* Divine *MARY*, the *QUEEN of* Men *and* Angels, *the moſt* *CLEMENT* Advocate *of* afflicted *Chriſtians*; *eſpecially aſſaulted within your* Kingdoms, *by your* Subjects; *by thoſe who preſume to ſtile Themſelves*, Diſciples *of* JESUS; *while they* brand *the Juſt* Rights *and* Prerogatives *of* His *Divine* Mother, *with the moſt Infamous TEST of a prophane IDOLATRY*; *and rob Her, of the nobleſt* Perfections *of her* Myſterious Life, *of the choiceſt* Priviledges *of Divine* Grace, *of the richeſt* Pearls *of her* Crown *of Glory*; *HER moſt juſt* Claims *to all Super-eminent* Praiſes, Titles *of* Honour, Veneration, *and* Power, *to aid HER humble* Clients; *though con-naturally engrafted* on, *and inſeparable* from, *the Sacred Stock of HER Divine* Maternity, Innocency *and* Holineſs; *whereby SHE incomparably tranſcends the Higheſt* Choires *of the Glorious Angels*: *As* the Kings Daughter, amongſt the Trains of Honourable Women; *and as* the *QUEEN* ſtanding at his Right Hand, clad in a Mantle of Gold, em-

broider'd

broider'd with Jewels of an Infinite Variety, [*Pſ.*44. *ver.*9.] *Whom the brighteſt Seraphim, by a Divine Commiſſion, proclaims* Bleſſed above All, [*Luke c.*1.*v.*28.] *Whom the Holy Ghoſt commands, to be pronounced* GLORIOUS, by all Tongues, and through all Ages, [*Ib. v.* 48.] *Whom* The Daughters of *Tyre* ſhall preſent, with their richeſt Offerings: To whom the Powers of the Earth ſhall bend their Knee, and offer their Prayers, [*Pſ.* 44. *v.*12.] *Whom* the Daughters of the Heavenly *Sion* admire, amidſt the Splendors and Perfumes of HER Glory; *And whom* the QUEENS of the Earth, with their Troops of Ladies and Maids of Honour, have praiſed; *as the* Glory *of their Sex, their* Myrour *of Perfection, and the liveſt* Idea *of Chriſtian* Majeſty *and* Grandeur: [*Cant. c.* 6. *v.* 8.]

It may indeed be ſome ground *of juſt* Admiration, *to the* Criticks *of this* curious Age; *who nicely* pry *into the* hidden *Cauſes of all* Truths, *however lock'd up in the privateſt* Cloſet *of Gods All-knowing* Breaſt, *who reveals* Them: *Why the* Evangeliſts, *who by Divine Inſpiration, compiled the Sacred* Goſpel *of* JESUS, *for direction*

direction of our Christian Faith *and* Worship, *speak so sparingly of the many stupendious* Mysteries *of the* Life *and* Glory *of* Holy *MARY, the Mother of* JESUS? *Whereas they so exactly enlarge themselves in reporting the* Grand Mystery *of Christian Religion, the most transcendent* Sacrament *of Gods Love to Man, the* Prodigy *of the Almighties Power and Providence, for Mans* Sanctification *and* Glory, *the* Incarnation *of* Gods only Son, *Equal and Con-substantial to Himself; especially since* Holy *MARY had so near a* Report *to that amazing* Wonder of Mercy; *and did thereby lay the* Noble Foundation *of our Christian* Faith, *& of all our Religious* Duties; open *the rich* Source *of our* Sanctification *and super-natural* Felicity; *and* erect *the* Basis, *of all the sublime* Grandeurs, *of* Her *own surpassing* Innocency, Holiness *and* Glory.

But Madam, *this* Grand Motive *of Mans* Admiration, *is the very* True Reason *of those Divine Scribes profound* Silence; *If that* Voice *may be call'd* Silence, *which with loudest Ecchoes proclaims* Holy Maries *Immense Prerogatives, and fills* Heaven *and* Earth *with a Sacred* Amazement,

ment, *of the* Prodigy *of* Gods *Love, in the* Amplitude *and* Magnificence *of her* Excellency, Perfections *and* Splendour; *For her Divine* Maternity *once allow'd, it by a connatural ſequel of a Wiſe and Gracious* Providence, *uſhers in, all the ſtupendious* Train *of ſuper-eminent* Gifts *and* Priviledges, *Catholick* Tradition, *and the moſt ambitious* Affections *of HER devout* Clients, *can attribute to the moſt* Innocent, *moſt* Holy, *moſt* Glorious Mother *of* JESUS.

Thus, the deſign *of the ſacred Publiſhers of the* Goſpel *of* JESUS, *being to proclaim to the* World, *the* Myſteries *of* JESUS; *and therein to create a* Belief *of the* Divinity *of the Son of* Holy Mary, *of the* Sacraments *of his Mercy, and of the* Wonders *of his Grace; This marvellous* Alliance *of Divine* JESUS, *to Holy MARY, is the moſt* lofty, *the moſt* voluminous, *and moſt* illuſtrious Panegyrick *poſſibly to be utter'd, to the* Majeſty *of the moſt excellent and moſt perfect* PURE CREATURE, *and will extend the* Glory *and* Veneration *of the Mother of* JESUS, *as far as any* Apoſtle *or* Preacher *of Chriſtian Truth, ever did, or ever ſhall, carry the* Empire, Majeſty *and* Glory *of the holy* Name *of* JESUS. *This*

This St. Matthew *seems openly to express, when having reckon'd up the renown'd* Genealogy *of* JESUS; *as* Man, *descending from the most powerful* Monarchs, *the most illuminated* Prophets, *and most Victorious* Captains, *the* Sun *ever beheld; He makes a brief* Transition *to his Divine* Nature *according to the Prediction of* Esay, [*c.* 7. *v.* 14.] *thence to shew, in short, what an* Eminent Creature, *how richly* qualified *in all degrees of Excellency*, Holy Mary *must be, since* JESUS, *that great God-Man*, was born of *MARY*. [*Matt. c.* 1. *v.* 16.]

So that, Madam, *this one Glorious* Title *of the Mother of* JESUS, *summs up, in a word, whatever* Excellencies, *possibly, by the* Almighty Power *of God, may meet, in* One *PURE CREATURE; whereby, suitably to Gods miraculous* Design, *to fit Her, to that Ineffable* Grandeur *of a* Mother *of GOD; which con-naturally creates the most Illustrious* Idea, *of a* Creature, *by* Birth, *the noblest and most Beautiful; by* Grace, *the Holiest and most Innocent; and by* Predestination, *the Happiest and most Powerful; the* Providence *of an Omnipotent* God *of all Glory, the* Wisdom *of a most endearing* Lord *of all Majesty, and the* Tenderness *of*

a most liberal Father *of all pure Lights, could prepare in the Divine* bosom *of* holy *MARY, for the* Reception, Inauguration, Espousals, *and* Priest-hood, *of his Son* JESUS.

No wonder then, that the Evangelists *of the Glory of* JESUS, *having proclaim'd holy MARY, the Mother of* JESUS; *and thereby laid a most solid* Foundation, *whereon to build up a most Magnificent* Temple *of Glory, to the holy* Name *of MARY; They leave the* Superstructures *of all Her Super-eminent* Praises, Titles of Honour, Worship *and* Invocation, *to be propagated and finish'd, by the holy & emulous* Tongues, Pens *and* Affections *of all succeeding* Ages. *And herein, the sacred* Design *of Providence hath been already, so* stupendiously *successful, that there seems to have been an* holy Envy, *in the most Illustrious* Persons, *of all* States, Nations *and* Times, *of the Catholick* Church; *even from the first blossoming of* Christianity, *to these* days; (*wherein through the* Mercy *of our good God, the* Zeal *of our gracious Soveraign, and the* Piety *of your Sacred Majesty, the* Buds *and* Blossoms *of Christian Religion, begin again to* appear in these Lands; *and the* Brittish

Empire

Empire *speaks the Language of the Saints, in her publick* Oratories *and* Liturgies,) *to* Magnifie *the* Name *of holy* Mary, *the* Mother *of* JESUS, *to* Worship *Her Prerogatives and Royal Power, and to* crave *Her Prayers and Protection. Every True Christian, inspir'd with the Spirit of the* Discipleship *of Her Son* JESUS, *accounting it his special* Duty, *to* Praise *and* Honour *the* Memory *of the Sacred* Mother, *since they daily* offer *their* Sacrifices *at the Altars of the* Son; *and to* Petition *holy* Mary, *to become their* Advocate *at the Throne of Gods* Mercy, *while they* adore JESUS, *with their* TEARS *and* AFFECTIONS.

These, Madam, *be also the sublime* Thoughts, *the Seraphick* Desires, *the zealous* Exercises *of your Sacred* Majesties *Royal and Religious Breast; in Imitation of your Illustrious* Ancestors, *whose stately* Fabricks, *rich* Endowments, *and Exemplar* Lives, *consecrated to the* Memory *of holy* MARY, *the Mother of* JESUS; *and who, to propagate Her Grandeurs,* ennobled *your* Rising Sun, *at the Sacred* Font, *with the Magnificent* Name *of* MARY; *wherewith you now ennoble the* Imperial *Crown of the* British Monarchy; *have enrich'd*

Your

Your *generous and lofty* Soul, *with a pious* Emulation *of Her* imitable *Vertues, and their* Memorable *Actions. Thus to perpetuate the Truth of King* Solomons *Prophetick Song,* That the *QUEENS* of the Earth, ſhall ever eccho forth Canticks of Praiſe and Glory, to the Holy *QUEEN* of Heaven, [*Cant.6. v.* 8.] *While by your* Sacred Majeſties *Religious* Examples, Your *Kingdoms, and their vaſt Appendants, be again reclaim'd to JESUS*; England *once more becomes the DOWRY of MARY*; *and that by the powerful* Mediation *of the Divine* Mother, *to her Bountiful Son JESUS, the* Britiſh Empire *may proſper, in TRUTH, PEACE and PLENTY, under the Royal* Scepters *of an eternal* Iſſue *of* King *JAMES the JUST, and* Queen *MARY the PIOUS*; *which is the humble, earneſt, and daily* Petition *of,*

Madam,

Your Sacred Majeſties moſt Humble,

moſt Obedient, and moſt Faithful Servant, & Subject,

Febr. 28. 168⅞. J. C.

THE

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An

An Apology for the *Contemplations* on the *Life* and *Glory* of the Holy Mother of *JESUS*: Shewing the *Innocencie*, *Equity* and *Antiquity* of the Honour and Veneration given to *Her*, by the Holy *Catholick Church*.

Sect. I.

That there is a ſecure Means of arriving to the Knowledg of Chriſtian Religion.

I. *Gnorance* and *Errour* are the proper Birth and Growth of Mans Rebellion and Sin; Had Man been obedient to his Good God, he had not been diveſted of Original *Innocence* and *Grace*; the Lights of an abſtractive Knowledge of God, and Divine Myſteries, had ſuffer'd no Eclipſe, and Man had ſtill walk'd comfortably with God, in the Splendours of the Earthly *Paradice*; And therefore thoſe Dreadful Effects and Puniſhments

of Mans Iniquity, cannot indemnify Him in his breach of *Moral* and *Christian* Duties, justify *Heresie* or *Schism*, or become a rational Plea for *Immunity* and *Impunity*, at the Bar of Gods Justice; since, as to the Essential Points, and Fundamental Obligations of Christian Religion, *both* those Darknesses may be evacuated, entirely for Mans acquiring his Supernatural End, by the Means of the *Lights* of Divine Revelation, sufficiently appliable to each ones Capacity, Endeavours and Duty; partly through internal super-infus'd Gifts of *Faith* and *Grace*, to that end ever ready; partly through that prudently justifiable and convincing *Authority*, and laborious *Industry* of lawful and careful *Guides* and *Teachers*, purposely appointed, impower'd and continu'd through all Ages, over Believers, within the *Churches Hierarchy*, by a most Fatherly Providence of our gracious God; and plentifully endow'd with the *Wisdom* and *Spirit of Jesus*, the Author, Conservator and Finisher of Christian Religion; out of which, there is no Holiness, or Salvation. [*Hebr.* 11. 6. *Trid. Sess.* 6. *c.* 6. & 8. *Aug. Serm.* 38. *de Temp.*]

II. For the Living God, being *essentially* Light and Truth; designing Christs *Mission*, for our improvement in Knowledge, Love and Obedience, till the finishing of all Time; and by manifest Edicts proclaiming his sincere Will, *That none shall see, or possess Him*, in the fulness of his *Glory*, who is not prepar'd there-

thereunto by previous Lights of Supernatural *Faith*, and warmth of Divine *Love*; He will not be wanting to Men of good Will, in matters he so pressingly requires of them; especially as to those more important, and most useful Truths and Duties, on which he hath built *chiefly* the Sacred Fabrick of Christian Religion; and by It, our Hopes of Eternal Happiness; and therefore hath God graciously covenanted with Believers, a Supply of all *Necessary* Aids, for their efficacious advancement, amidst all Letts of Holiness, upon his own *Fidelity*. [*Rom.* 3. 4. *&* 1 *Cor.* 10. 13. *&* 1 *Thes.* 5. 24. *&* *Hebr.* 10. 23. *Trid. Sess.* 6. *c.* 11. *Arausc. c. ult. Aug. tr.* 53. *in Joan.*] Thus saith St. *Augustin.* [4. *Conf. c.* 16.] *Christians securely ripen their first Feathers in the Nest of the Church, and nourish the Wings of their Charity by a* Sound Faith.

III. But if *these* formidable Punishments of Mans Pride, be moreover encouraged by *Party* and *Passion*, in opposition to the *Rules* of those Lights and Covenants, offer'd to Christians, for their Security, in Matters relating to our present Peace, and eternal Salvation, can any Errour be less corrigible, any Precipice more unavoidable, any Wretchedness so deplorable? It is a *Slavery* great enough, that the Immortal Soul, so near related to the *Seraphims*, should borrow her Lights, at least the first Sparks of All, from dull Sense and earthly *Images*, that's one dreadful Effect of

Sin: *Penal Darkneſſes*, ſayes St. *Auguſtin*, [1. *Conf.* c. 18.] *are ſprinkled over our Rebellious Concupiſcences*: But then, notwithſtanding this ſo abject dependence of Man's Soul, deriv'd from ſo ſhameful a Cauſe, whatever Sacred Lights are ſet up, whereby to guide our Apprehenſions in the ſearch of Divine Myſteries, and to rectifie our Judgement and Will in the acceptance and uſe of them, to their due ends, ſtill to be puzzling in the Miſts and Shadows of ſenſible *Images*; and while Divine Revelation, for our improvement in all Chriſtian Truths and Duties, diſcovers unto us the *Myſteries* of his Love; and this, by ſo convincing a *Proponent*, that although ſifted by the ſevereſt Enquiry, doth rationally create an *Evidence* of the *Credibility* of thoſe Myſteries, *prudently* undeniable, and *abſolutely* above whatever may venture to ſtand in *oppoſition* to it; and is moreover, *approv'd* and *recommended* unto us, at our utter peril, by our Bleſſed Lord, for the entire *convicting* our Humane Reaſonings and Fallacies, and for the *obliging* our Wills, to a free and firm aſſent; as a Means, above all Reaſonable *Exception*; everlaſtingly to fetter the Illuſtrious, and ſuper-illuminated Soul, with Arguments drawn from blind and creeping Senſuality; and this, in Matters however tranſcendent and Divine, is juſtly proclaim'd by St. *Auguſtin*, [Epiſt. 118. c. 5.] *a moſt Inſolent and unſufferable Madneſs*.

IV. Yet

IV. Yet further, amidſt the whole *Symbol* of the Myſteries of Grace, thus revealed; and this *Revelation*, ſo manifeſtly propounded and atteſted; through a wretched *Self-choice*, the true Parent of Schiſm, and of all thence growing Hereſies, which *Party* and *Paſſion*, againſt the antient and authentick *Rule* of *Credibility*, Miſhaps into reveal'd Truths: To admit *One* or ſome *few* Points of Faith, for the ſecuring ſome apparent Right, to the *Title* of a Chriſtian; but to reject all others, purely through the Suggeſtion of a *private* Opinion, or through an *over-ruling* Power of a prevailing Society, broken off from, and in oppoſition unto, the *Antient*, *Holy*, and *Undivided* Body of Chriſtians; even *ſuch*, at the firſt appearing of *Luther*, *Calvin*, *Zuinglius*, and other *Un-authoriz'd* Preachers of new Lights; whereas, all Articles of Chriſtian Faith are *alike* reveal'd, and the Revelation of all is *equally* evidenc'd, for the ſecuring Catholick Unity; and the obliging all to a peaceable Submiſſion and Communion therein: This, without queſtion, demonſtrates evidently a *willful* Separation, Perverſeneſs and Obſtinacy, in this moſt important Affair of Man's Salvation; and that *ſinful man, not one way only, offers Sacrifice to the Apoſtate Angels*, [Aug. 1. Conf. c. 17.]

V. For *all* Chriſtian Verities, however *different*, as to their *Matter* and *Objects*, yet as they are *Articles* of Super-natural Faith,

reveal'd to Man by Truth it ſelf, and *ſhining* to Him in a Divine Light; and as *witneſſed* to be ſo revealed, by the Authority of a *prudently* convincing *Proponent*, above all *Exception*, or apparent *Competition*; are of *One* and the ſame Kind and Nature; and conſequently are alſo *inſeparable*, if not as to *actual* Aſſent, when ſo propounded; yet at leaſt as to the actual *Obligation* of Aſſent, ſo as not to *contradict*, *or diſſent* from Them: And thus, whether this their *Unity* and *Inſeparableneſs* ariſe, from the only *Motive* of all Aſſent in Matters of Divine Faith, which is *Gods Veracity Revealing* All; or from the Viſible and Living *Proponent* of this Revelation, or Divine *Credibility*, which is the *Authority of the Catholick Church*; and which, as to all Matters within the Precincts of Divine Faith, is the moſt *Rational*; and therefore, to every Prudent and Sober Enquirer of revealed Truths, is the moſt *convincing* of all Humane Authorities; *The Pillar of Truth*, [1 Tim. 3. 16.] the *true Interpreter of Gods Word*, [Trid. Seſſ. 4. de Edit. Libr. Sacr.] and *Rule of Faith*, [Aug. Epiſt. 118. c. 5. l. contr. Epiſt. Fund. c. 5. l. 1. contr. Creſcon. c. 33.] againſt which no *Infidelity* or *Malice* ſhall prevail, [Matt. 16. 18. Aug. l. 1. Symb. c. 6. & Epiſt. 48.] eſpecially if that Authority of *Learn'd*, *Holy and Induſtrious* Paſtors and Doctors, be further conſider'd, as *authoriz'd* by the expreſs *Inſtitution* and *Teſtimony* of Chriſt; and as ſuch, re-

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commended to our pious *Obedience* and *Credulity*, by the thence enſuing *Practice* of all Believers, ever own'd by an un-interrupted *Series* of Doctors, and an unalter'd Chain of Doctrines, to be within the Pale of the True Church. And ſurely, the ordinary courſe of the Sun and Stars is more marvellous and uſeful, than the irregular and fatal Rays of giddy and dwindling Comets.

Sect. II.

That this ſecure Means of arriving to Truth, is Eaſie and Effectual.

VI. THis *Authority* of the *Catholick Church*, whoſe *Hierarchy* ſuppoſes *Superiours* and *Subjects*, and whoſe *Myſteries* do imply *Doctors* and *Diſciples*; is *Eminential* or *Repreſentative*; The *Eminential Authority* reſides in *One* chief Biſhop, Superiour and Doctor, though inveſted ſucceſſively in each one of the whole *Series* of chief Biſhops, from St. *Peter* till now, by a Legal Miſſion, governing and teaching Chriſts Flock; as His *Vicegerents*, in His *Name*, and with His *Spirit*; and thus forward to the Worlds end. The *Repreſentative Authority* is diffus'd through *many* ſubordinate Paſtors, who as Superiors and Teachers of their ſpecial Flocks, conſerve the Traditions

of the Ancients, and inſtruct their Diſciples in the Doctrine and Duties they receiv'd from above; but is *eſpecially* viſible in the ſolemn *Aſſemblies* of theſe Church-Governours, when legally conven'd, they meet *under*, and *with* their chief Biſhop, through the ſeveral Ages of the Church; for the ſecuring and publiſhing thoſe Traditions, againſt the Novelties of private and unſent Teachers: And thus, as it is no hard Matter, for Subjects to determine the Imperial *Right* of, and their own *Duty* to, a Prince, who claims by Legal Succeſſion and Deſcent, in the Legitimate Line of his Royal Anceſtors: So neither can there be any rational Doubt, in whom this, either *Eminential* or *Repreſentative* Church-Authority, eſtabliſh'd by Chriſt, for the conſerving of Peace, Truth and Obedience, amongſt Believers, doth even this day reſide, with all its due Prerogatives. [*Joan.* 21. 17. *Chalced. act.* 16. *in Epiſt. ad Leon. P. Synod.* 6. *act.* 18. *&* 7. *act.* 2. *& Florent. Decret. Union. Iren. l.* 3. *c.* 3. *Athan. Ep. ad Fælic. P. Theodoret. Ep. ad Renat. Hier. Ep. ad Dam. Aug. Ep.* 162.]

VII. Now, *either* of theſe Church-Authorities, conſidering Mans preſent dependence on ſuperiour Lights and Guides, as to Divine Myſteries, is the moſt *unqueſtionable*, and moſt *ſafe* Evidencer of what Truths are indeed reveal'd by Chriſt, and of their true Senſe and Uſe, any ſincere Enquirer can reaſonably appeal unto, for ſatisfaction and ſecurity in Matters

Matters and Controverſies of a Supernatural Religion: And hence the *Fathers* ſend us ſometimes, to the *Eminential Line* of Church-Authority, for the juſtifying Catholick Faith, againſt the Invaſions of *Schiſm and Hereſie*; [*Iræn. cit. Tertul. l. præſcript. c.* 32. *Hier. dial. contr. Lucifer. Aug. Ep.* 165. *& pſalm. contr. part. Donat. & contr. Ep. fund. c.* 4. *Epiph. hær.* 27. *Optat. l.* 2. *contr. Parmen.*] thereby proving the Catholick Church to be the *only* Apoſtolical, as well from the *Vocation* and *Succeſſion* of chief Biſhops, as for the *perpetuity* of its Doctrines. At other times they refer us to the Body of *Church-Repreſentatives*, for the final Deciſion of all Controverſies in Matters of Faith and Duty. [*Gelaſ. Ep. ad Epiſc. Dardan. Cyril. l.* 1. *Trin. & Ep.* 1. *Leo. Ep.* 53, 54, 55. *&* 61. *Greg. l.* 1. *Ep.* 24. *Ambr. Ep.* 13. *Naz. l. de fid. & Orat. de Athan. & Ep. ad Cledon. Aug. l.* 1. *contr. Creſcon. c.* 33.]

VIII. Theſe Methods therefore, of *ſeeking* the whole Symbol of Chriſtian Religion, are *eaſie* and *ſecure*; for the *Church-Authority* now being, is the *ſame* with that through all Ages; *viſible* to All, by the *perpetuity* of chief Biſhops, by the *Synods* of ſubordinate Paſtors, and by the *Communion* of Chriſtians with both; and is *efficacious* enough, in *guiding* and *obliging*, even preſcinding from that Infallibility, *either* of thoſe Church-Authorities *have*, from Gods ſpecial Aſſiſtance aſſerted by Scripture; becauſe it reſides in the moſt *Illuſtrious Collection*

of

of learned and zealous Paſtors and Doctors, the whole World can offer, as a *Guide* to Mankind, in Matters *moſt* Important; that being alſo their *only* buſineſs, and they therein *very* intent and unanimous, as to all Doctrines and Practices neceſſary; But much rather, if regarded, under the *Commiſſion* of that their Authority; it being their ſpecial *Inſtitution and Office*, ſo to guide; to that intent *authoriz'd* by Chriſt, ſucceſſively for all Ages; that Eſtabliſhment being *legally proclaim'd* by the Apoſtles; and the uſe of this *Commiſſive* Power *executed* by Apoſtolical Governours, and *acknowledg'd* by an univerſal and un-interrupted Practice of the Undoubted Chriſtian Churches. *In the chief Apoſtolical Church, the Eccleſiaſtical Supremacy hath ever flouriſhed*; ſaith St. *Auguſtin*, [Ep. 162.] and therefore, *To this Church, all others owe their being Orthodox*; ſays *Iren.* cit. & S. *Hier.* adds, [Dial. cit. fin.] That *its perpetuity is an eaſie and plain Demonſtration of the Duty we owe to its Doctrines and Precepts?*

Sect.

Sect. III.

That this Authority assented unto, all Controversies of Religion; even this, of the Veneration due to the Holy Mother of JESUS, *is at the end.*

IX. THis *Church-Authority*, so *ancient*, so *universal*, so *uniform* and *easie*, being once admitted by all Parties, as admitting no *Opposition*, no *Competition*, no *Appeal* in Decisions of Faith, the Remedy of all Ignorance and Error, in Matters relating to Man's Sanctification, is *plain* and *effectual*; all *Separation* in Judgement and Manners, as to the perilous Doubts, *what Truths are reveal'd*, and *what Precepts impos'd*, would become void; and the whole Body of Christians would become *Catholick*, as well in *Unity* of *Belief* and *Practice*, as in the *Confession* of *One God*, *one Christ*, *one Baptism*: (Mysteries as hard, and as incomprehensible, as any assented unto, by Catholicks,) by reason of that *Authority*.

X. Neither would it be here needful to set forth an Apology, for my *Innocent Contemplations*, *on the Life and Glory of Holy* Mary, *the Mother of* JESUS; they being in every Point consonant to the *Judgment* and *Practice* of Church-Authority, nothing being therein asserted or used, which may give any reason-

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able Jealouſie of an *attributed* Deity; or may *tranſcend* the juſt Prerogatives of a *Pure Creature*; ſince all thoſe *Praiſes, Titles of Honour, Acts of Veneration, and humble Addreſſes* therein uſed, imply that expreſs Limitation of Her being a *Pure Creature*; than which, nothing can more derogate from the Perfections or *Rights* of a Divinity; although ſtill we muſt own, to the Holy Mother of *Jeſus*, all thoſe Excellencies and Duties, unto WHOM the moſt Illuſtrious Gifts of *Nature* and *Grace*, conſiſtent in a PURE CREATURE, ſeem *enough only*, to *qualifie Her*, for the ſupereminent and ineffable Excellency of a *Divine Maternity*; [*Matt.* 1. 16. *& Conc. Epheſ.* 1. *cap.* 13. *Greg. l.* 1. *Reg. c.* 1.] an *Excellency*, which is the moſt *magnificent* of all, communicable to a *Pure Creature*; which no *Chriſtian* can deny, to Holy *Mary*; and which, as confer'd on a *Pure Creature*, is the *Meaſure* of what-ever is ſaid in thoſe *Contemplations*; according to the Pious *Maxim* of ſubtil *Scotus*, [3. d. 3. q. 1. n. 10.] *That whatſoever is moſt Excellent, is due to Holy* Mary, *unleſs contrary to the Oracles of Divine Revelation, or the Churches Authority*; And thus, *the whole Body of Chriſtianity*, ſaith St. *Anſel.* [libr. de Excel. Virg. c. 4.] *doth acknowledge Her to be priviledg'd above all the Chores of Angels; And ſeated only beneath the un-acceſſible Throne of the moſt adorable Trinity*; ſaith St. Greg. [cit.]

Sect.

Sect. IV.

Two ſorts of Perſons oppoſe theſe Marian Contemplations, and upon what Grounds?

XI. THE modern *Oppoſers* of theſe *Contemplations*, are of *two kinds*; a friendly *Trimmer*, [*Speculum B. V.* London *Printed for* R. T. An. 1686.] and an open *Vigilantian*, [*Anſw. to a Catholick Miſ-repreſented.*] To the *firſt* belong *all they*, who, (whatever Judgement they have, of the Subſtance of the Doctrine and Devotions of the Contemplations, wherein they are very yielding,) blame the *Exceſs* of ſome Expreſſions; either, as unduly *worded*, or not cautiouſly *trimmed* to the preſent Humour and Palate of ſuch Miſ-believers, who will not away with *ſound* and wholeſome Meats, if not *toothſome* alſo; or if themſelves ill digeſt ſome Catholick Doctrines and Duties; as if therefore ſuch Meats were not to be offer'd to the Sound and Healthful. And there be of theſe too, who ſo *trim*, in this great Point of Chriſtian Piety, towards the Holy Mother of *JESUS*, ſo *ancient* and *renown'd* through all Nations and Ages of the Church; as to reduce the *whole deſign* of the *Worſhip of Saints*, to a bare *Admiration*, *Commemoration* and *Imitation* of their Virtues, [*Spec. c. p.* 9. & 29.] as if the *Veneration* of the glorious Saints,

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according to their ſeveral Degrees of Supernatural and Eternal Excellencies, and our *Mediation of Interceſſion*, directed *mediately* or *immediately* unto Them, were not in themſelves *Chriſtian Virtues*; or that the *Practice* of theſe Vertues, were not *due* by Us, to their *high* Rank and Honour, as they are the refin'd and excellent *Images, Temples and Favourites of God*; or that our being *Chriſtians*, ſhould under peril of the heavieſt *Crime* and *Penalty* of *Idolatry*, oblige us to lay aſide all good Manners; and whereas our *Morals* teach Men to *reverence* and *petition* the more *Illuſtrious ſort*, even of ſinful Mortals; The *Goſpel* ſhould command us, under forfeiture of all that is *Sacred* and *comfortable*, to neglect *both*, towards the *glorify'd Saints*, ſo incomparably above Us, and ſo acceptable to God, for thoſe Excellencies; eſpecially ſince They, by reaſon of thoſe their excellent Virtues, and Gods Supernatural Gifts, (the *Motives* and *Meaſure* of all that *Praiſe*, *Honour*, *Worſhip* and *Interceſſion* we give Them) are ſo preſſingly commended unto Us, as moſt eminent *Idea's* of Chriſtian Perfection, *proportion'd* to our Capacities and Imitation. [1 *Cor.* 11. 1. *Heb.* 13. 7. *Trid. Seſſ.* 25. *de Invoc.* §. *Illud vero. Aug. Serm.* 47. *de Sanct. Hier. Serm. de Aſſumpt. B. V.*

XII. It is, doubtleſs, an eminent *Obligation* of Chriſtian Perfection, not only to be always *buſy'd* in the *exerciſe* of Moral and Super-

Supernatural Virtues; but also therein to *imitate* Holiness in its liveliest Images: So also is it a most Excellent Virtue, to be *Just*, even to the Saints, (those blessed Citizens of Heaven) by giving Them what's *due* to Them, by all the Laws, as well of *Divine*, as of *Moral* Justice; both Laws own their Spiritual Excellencies; both own a *Debt* of Praise, Honour and Worship to Excellent and Sacred Persons; as well as they prescribe *Rules* for our Imitation of what is good and perfect; And if we may follow the profound *Maxim* of *Scotus*, [3. d. 27. n. 4.] *That goodness is amiable, and that therefore, according to the degrees of goodness, each Thing is to be loved; and God above all, because he is Infinite Goodness*: Then also, *Holiness*, *Grace* and *Glory*, being just Motives of Praise, Honour and Veneration, these actions are due to the Glorious Saints, according to the several Excellencies of each *Ones* Station in Heaven; and therefore Supereminently to the Mother of *JESUS*; though to God only above *All*, who alone by Essence is *Holy* and *Glorious*. Neither is it less beneficial, towards the Advancement of Mans Sanctification and Perseverance, in all the Duties of a Virtuous Life, by means of those previous acts of *Christian Justice*, and *humble Prayer*, to sollicit the *Protection* and *Confederacy* of those victorious and compassionate *Champions* of Piety, those Heavenly *Courtiers*, those Divine *Images*, *Temples* and *Favourites*; amidst

amidst the manifold and perilous Assaults of Satan and Sensuality; and their *Mediation of Intercession* to God, for Supernatural Lights and Aids, for the avoiding of Sin, and the practice of Virtue; then, by neglecting and defaming this comfortable and just Communion with the Saints, we so frequently profess in our *Creed*; to aim at the exact Imitation of those their Sublime, Moral and Supernatural Perfections.

XIII. The other *Opposers* of the Contemplations, would seem with much Civility, to give me Thanks for this so seasonable a Treatise: *First*, as owning the Doctrine and Practice of so Idolatrous a Worship of the Mother of *Jesus*; as if the whole draught and design were *new* and singular; *Then*, for *publishing* both with Superiours allowance. And *lastly*, that in *English* too, both the Doctrine and Practice, so own'd and publish'd, being expresly against the *Word of God*, and the whole sense of Christianity; The World being thus, now manifestly convinc'd of Catholicks Idolatry, and Damnation too, I suppose; and their *Confusion* being hereby become manifest and irreparable; [*Answ. p.* 29. *Spec. p.* 10. & 21.] and after this courteous mark of Grace, They go on, decrying the whole substance and purpose of the Contemplations, as Idolatrous and abominable: For *giving so much to the Virgin* Mary, *that more cannot be given to the Son of God, in our Nature.*

Nature, [Answ. p. 27. Spec. p. 21.] And to prove this, mark a great piece of Skill; For that all said in the *Contemplations*, may sound to his own Note, the *Answerer* purposely leaves out these most *Energical* and discriminating words, *In the Soul of a PURE CREATURE*, [Answ. p. 26. lin. ult. compar'd with Contempl. Epist. Dedicat. p. 4. l. 11.] Which words are the *Key*, *Rule* and *Measure* of all those Super-eminent Perfections, given to the Holy *Mother* of *JESUS*, and exacting due Acknowledgments from Us; and are a manifest *distinctive* Badge, of that vast *disproportion*, there is, between the Prerogatives *due* to Her, and those incomparably greater, *proper* to *JESUS*, the *Consubstantial* Son of God, as well as the true *Consubstantial* Son of Holy *MARY*; both Natures, *in-confusedly* con-subsisting, in the *One Person* of the Eternal Word.

XIV. Neither is there any *One* single Attribute, Property or Perfection, either *due* to *JESUS*, as *God*; or *appropriated* to Him, *as Man*, in right of the reciprocal Exchange of Divine and Humane Appellatives, grounded on the *Union* of those Natures, in the *Person* of *JESUS*, applied to the Holy *Mother* of God, as the *Speculator* imposeth, [*Spec.* p. 10. *l.* 33.] All Perfections of Nature, Grace and Glory, due, and given unto *Her*, being of a far inferior Rank, proportion'd to the Capacities of a *Pure Creature*, though of

the Firſt Form, they being neceſſarily ſuch, as may ſtand with the *Dignity*, and may be fit *Qualifications* and *Appendents*, of her Tranſcendent *Maternity*. Thus, the Contemplations being bounded, by the Excellencies of *Holy Mary*, as the *Mother* of God; and *She* being too, a *Pure Creature*, though of a ſuperlative Degree, in Right of that ineffable Priviledge: 'Tis manifeſt, *firſt*, that no *Praiſes*, *Titles* of Honour, *Acts* of Worſhip, or *Addreſſes* for Interceſſion, are given unto *HER*, as a *Deity*; as the *Speculator* doth impoſe; [*Spec. p.* 17. *l.* 27.] And *ſecondly*, that there is not any ſingle Attribute of the *Divinity* raviſh'd from the *Son* of God, and confer'd on the *Mother* of *JESUS*, as the *Anſwerer* affirmeth; [*Anſw. p.* 28. *l.* 13.]

XV. This only Reflection, on the *Anſwerers* injurious *diſmembring* the very ſtile of the Contemplations, in a moſt weighty Article, as it plainly diſcovers the uſual fraud of the Adverſaries of the Catholick Church, in *lopping* the Sacred *Councils* themſelves, thereby to ſupport a drooping *Party*, and *Paſſion*; complain'd of early, by the *Grecian Fathers*; [*Conc. Conſtantinop.* 3. *act.* 2. 6. & 14. *Synod.* 7. *act.* 5.] ſo doth it extreamly juſtifie theſe *Innocent Contemplations*, impugn'd by ſuch mean, and un-allowable *ſhifts*; ſince the *whole* being duly peruſ'd, and meaſur'd with that Line, of a *pure Creature*, ſo oft repeated, it will be manifeſt; that no *One* Supernatural *Gift* is

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lodg'd in the Holy *Mother* of *JESUS*, no *Title* of Honour is confer'd upon Her; nor is any one *Act* of Veneration, or Interceſſion directed unto Holy *Mary*, by virtue of *thoſe Gifts*, or *theſe honorable Titles*, but what agree *with*, and are qualified *unto* the Condition of a *Pure Creature*; none exceed this inſeparable Standard, of all her Magnificent, Superlative and Super-eminent *Perfections*. So that, however excellent they be in *Her*, in right of her Divine *Maternity*, yet does not any one of Them derogate *from*, or approach *unto*, the immenſe and un-acceſſible Attributes of God, or even the Exuberant Excellencies of the Humane Nature of *Jeſus*, in right of its *conſubſiſtency* in the ſame Perſon, of God, with his Divine Nature. Which for this very reaſon, in our Sacred *Doxologies*, *Timologies*, *Liturgies* and *Prayers*, directed to *JESUS*, is not diſtinguiſh'd, by any ſenſible ſpecifical Character; from the *Holy of Holies*, the Eternal Word; [*Conſtantinop. 1. coll. 8. c. 9. Epheſ. 1. c. 8. Athan. libr. Incarn. & Orat. contr. Arrian. Ambr. l. 3. de Sp. Sanct. c. 12. Aug. p. 98. D. Thom. p. 1. q 25. Scot. 3. d. 9. n. 6. Herinx. p. 4. tr. 1. d. 3. n. 5.*] And this, becauſe both Natures do inſeparably *conſubſiſt* in *one* Divine Perſon; For thus, *JESUS*, *as Man*, ſo con-ſubſiſting, is not a *pure Creature*; but ſuch is *Holy Mary*, even under the moſt Super-eminent Priviledges, of the *Mother of God*, in their whole Latitude; that is,

as consider'd, *Metaphysically*, one with *JESUS*, by a transcendent Unity of Indifferency, of their specifical Natures, even as to the Consubstantiality of their Flesh and Spirit; or *Physically*, by the stupendious *Reciprocation* of the *Cor-relatives*, of the *Son* and *Mother* of God; or *Theologically*, by the annexed *Interests*, each have in other, of *Holiness*, *Grace* and *Glory*, and their thence transcending Flames of Charity, towards *Sinners*.

Sect. V.

Four kinds of Arguments used against the Contemplations; and the Case open'd.

XVI. THis Reflection premised, and without study of *Party*, and *Passion*, calmly apprehended, it would not be needful, to plead at the Tribunal of the *Worshippers* of *JESUS*, for any, or all the *Priviledges*, of Nature, Grace and Glory, in the *Contemplations*, attributed to his Sacred *Mother*; or to make evident, and justifie to this *cool* Age, the ancient Practices of Zealous Christians, allow'd by *Church-Authority*, in their *Doxologies*, *Timologies*, *Veneration* and *Mediation* of Prayer, address'd to *Holy Mary*. Howbeit, to clear the Case, and to remove all Mistakes, of those who *love*, and *seek* Peace,

Peace, in Gods Houſe, I ſhall briefly purſue this *Apology*, and ſhew manifeſtly, the *Innocency*, *Equity* and *Antiquity*, of the *Doctrine* and *Practice* offer'd to this Kingdom, in the *plain*, *allow'd* and *Engliſh Contemplations*, *on the Life and Glory of the Holy Mother of* JESUS.

XVII. There be *four Accuſations*, by ſeveral, urged againſt the Right, *Holy Mary* hath to the *Doctrine* and *Devotions*, therein aſſerted.

Firſt, That the *Praiſes* addreſſed to Holy *Mary*, are either *Rapſodies* of Wit, or ſtrains of an *irregular* Devotion towards HER; they all being *proper* to the Eternal *Son* of God, only; or elſe, that they are *Sacrilegious* Applications of *Pſalmes*, *Hymnes* and *Canticks*, by Divine *Inſpiration*, and the practice of the Church, uſed in the Praiſes of the Creator; and here, againſt all Rule, applied to the Glory of a Creature.

Secondly, That the ſeveral *Titles of Honour*, confer'd on Holy *Mary*, are ambitiouſly extravagant, and blaſphemous, *equalling* HER in Power, Majeſty and Holineſs, to *God*, the *Author* of all Creatures, and the only *Hope*, *Mediator* and *Sanctifier* of Sinners.

Thirdly, That the *Worſhip* given to the *Mother* of God, uſurps manifeſtly upon Gods *Juriſdiction*, over the *Fealty*, *Homage* and *Servitude* of all Creatures; not communicable to Any, *purely* ſuch, of what Rank, Stile and Perfection ſoever.

Fourthly, That all Prayer, made to the *Holy Virgin*, now in Heaven, however circumſtanced, is, either *uſeleſs*, as offer'd to one who hears them not; or *Impious*, as begging of a Creature, thoſe Bleſſings, which are wholly in the Gift of the Creator.

XVIII. Now, to clear theſe Miſts, of *Ignorance*, or vain Philoſophy, obſerve *Firſt*, That according to the Doctrine and Practice of Catholick Schools, there is a ſignal Difference, between *Praiſe*, *Honour*, *Worſhip* and *Prayer*; That *Praiſe* conſiſts preciſely in a vocal Expreſſion of the Excellencies, of that Perſon, we purpoſe to magnifie; whether ſincere, or fallacious. *Honour* is a ſenſible Declaration of an inward real Eſteem of a Perſon, for ſome Excellencies we remark in Him; ſo that we may *praiſe* and *honour* Perſons, though of an inferiour Rank, if endow'd with laudable and honourable Perfections. But *Worſhip*, not only ſuppoſeth theſe Perfections, we honour; but moreover, implieth an inward *Submiſſion* of the mind, to the Perſon, by reaſon of them; and this, teſtified, by ſome apt ſenſible Token or Sign; naturally, or through *cuſtom*, acknowledging the Dignity of that Perſon, ſo preferrable, by reaſon of thoſe apprehended Perfections. Whence 'tis manifeſt, that *Worſhip* includes three ſeveral acts; Firſt, an *opinion*, or judgement, of the due value of thoſe inherent ſurpaſſing Excellencies: Secondly, A *Love* of friend-

friendship, or sincere preference of the Person, qualify'd with those Excellencies: And thirdly, A *sensible* mark of our Internal submission, outwardly attesting that love and preferrence. *Prayer*, yet further addeth a sincere Desire of some favour, we want, and *hope* to obtain, by means of the Person so preferrable, and petition'd by Us; whither by an immediate Gift, or by a mediate Intercession, made to the absolute Giver; so that *Prayer*, besides our *esteem* of Excellency, an inward *submission*, and cordial *confidence* and *desire* of relief, includes a Practical declaration of this Hope and Desire, at least of a *Supplication* for the relief of the humble and earnest Petitioner.

XIX. Observe *Secondly*, That that *Excellency*, which is the Motive of our *Praise*, *Honour*, *Worship* and *Prayer*, is, either *infinite* and independent, as *God* only is, and the Worship thereon grounded, according to the *Use* of all Antiquity, is called *Latria*, or *Divine Servitude* or Worship; Because it hath an *infinite* Perfection, for its Motive and Measure; and *God*, by *Essence*, or by *consubsistence*, for its terminative object, on which it resteth, [*Aug. libr.* 20. *contr. Faustum*, *c.* 21. *& l.* 10. *Civ. c.* 1. *Bed. in* 4. *Luc.*] So that this word *Latria*, by custom of all Nations, doth now properly signify, only that Religious Worship, which is due to God, in acknowledgment, of his absolute, supream and uncontroulable Domi-

nion over all Creatures, in right of his Divine Majesty, Wisdom, Goodness and Power. [*Deut.* 6. 13. *Matt.* 3. 10. *Conc. Nicen.* 2. *act.* 3. 4. & 6. *Trid. Sess.* 13. *cap.* 5. *Basil. in* 1. *Isaiæ. Aug. l.* 15. *cont. Faust. c.* 9.] And therefore, the word *Worship*, expressed by its self, without a restraint or limitation, by some particle annex'd, according to this use, implieth *Divine* only, as its principal *Analogate*, as Philosophers speak. Thus, we must *Worship, and serve God only*; and for this reason, *This* Worship given to any thing, which is not God, is properly *Idolatry*; [*Act.* 15. 16. & 1 *Cor.* 10. 7.] Or else, this *Excellency* is *limited* and dependent, as every thing is, that is not God; and the *Worship* hereof, according to the same *use* and practice of Antiquity, is called *Dulia*, or *Saint-Servitude* or Worship; because it hath for its *Motive* and *Rule*, a Participated or Created, and therefore a limited only, and dependent Perfection, or *Gift* of Holiness, Grace and Glory; and a *Pure Creature*, for its *immediate*, or *penultimate End*, or *Terminative* Object: And from this *Motive* and *Object*, the *Nature* of the *Saint-worship* must be concluded; [*Gen.* 18. 2. & 19. 1. & *Numb.* 22. 31. & *Jos.* 5. 15. & *Aug.* & *Bed. cit. Magist.* 3. *d.* 9. *D. Thom.* 2. 2. *q.* 103. *Suar. t.* 1. *Relig. tr.* 3. *l.* 3. *c.* 6.]

Sect.

Sect. VI.

The Worship properly due to the Holy Mother of JESUS, *truly stated.*

XX. THe super-natural participated Excellencies of *Grace*, being not *equally* communicated to the *Glorious* Saints, [1 *Cor.* 15. 41.] *Saint-Servitude* or Worship, is necessarily of a *higher* or *lower* Rank, according to the *different* degrees of participating those Excellencies; as is manifest in that *Civil Worship*, which is given to Princes and their inferiour Officers, to each in their proper Station. Since then, next under God, by *Essence*, as the Holy *Trinity*, One God, blessed for evermore; or by *Con-subsistence*, as *JESUS*, God and Man, to whom *Divine* Worship is due; the Holy *Mother* of *JESUS*, in right of Her *Maternity*, con-naturally qualify'd, exceeds all the Choires of Angels and Saints, in participated supernatural Perfections, by the consent of all Doctors, Fathers and Church-Authority; for which reason, St. *Athanasius* [*Serm. de Deip.*] applies to Her, the prophetick Vision of *David*, [*ps.* 44. 10.] of that Illustrious *Queen*, he saw *standing* at *the right hand of God*; whom therefore St. *Gregory Nazianzen* [*Traged. Christi patient.*] calls Ὀυρανιώνων ταγμάτων ὑπερτέραν, δέσποιναν παντάνα-

τάνασσαν; or *pre-eminent above heavenly Orders, Lady and Queen of All*; the *proof* and practice of which *Excellency* and Magnificence, is the *chief* design of the *Contemplations*; for this reason, that *Saint-Servitude* or Worship, in *Right* of that Excess, is, by the same Consent, *properly* called *Hyperdulia*, or *super-eminent Servitude*; [*Contempl.* n. 9.] and this same *surpassing* Excellency of supernatural Endowments of Holy *Mary*, as she is the *Mother* of *JESUS*, is the precise *Motive* and *Measure*, of all those superlative *Praises*, *Titles* of Honour, and sensible *Marks* of our internal Worship, address'd unto Her: As also, of that lively and strong *Confidence* we have of Her *Protection* and *Relief*, in our Mediation of Her Intercession for Us; when we humbly offer up our Petitions, *either* to God, graciously to regard her Merits, *or* to harken to her Requests, according to the proportion of her excellent *Acceptableness* to Him; or *immediately* to her self, as the *Mother* of *JESUS*, *Queen* of Angels, *Lady* of Saints, and *Refuge* of Sinners; and therefore highly qualify'd, to become a most efficacious *Advocate*, at the Throne of Mercy, for Us.

XXI. Wherefore, All Christians believing, *holy Mary*, to be the true *Mother* of *JESUS*, [*Symb. Apost. art.* 3. *Matt.* 1. 16. *Conc. Ephes.* 1. *c.* 13.] it seems very rational, according to the regular and *con-natural* order of Gods Providence: *First*, That Holy *Mary is the most*

most sublime, and most exact Original, of all practical Perfection, which the Omnipotency of God ever drew, in the Soul of a PURE CREATURE; [*Contempl.* Epist. Dedic. p. 4. l. 9.] and *Secondly*, That for this reason, *she claims the utmost Duty of every Christian, as a proper Homage to her Greatness*; [*Ibid.* p. 5. l. 10.] Which Duty, *thirdly*, is explain'd, to be an *Act of super-eminent Servitude*; [*Contempl.* n. 9.] And *fourthly*, brancheth it self by degrees, into *Praises* of Holy *Mary*, for her surpassing super-natural participated Perfections; Illustrious Titles of *Honour*, suitable to those Perfections; *Protestations* of a cordial *Esteem* of her Excellencies, of *Congratulation* for her just possession thereof; of *Submission* to Her Grandeur, so high above all other *Pure Creatures*, and so nigh and acceptable to God, by reason of those her exuberant Perfections of Holiness, Grace and Glory, so liberally communicated to *Her*; and of humble *Petition* of her Intercession, and Protection, through her *Maternity*, and her thence flowing Prerogatives; *efficaciously*, procuring those Divine Blessings upon us; which may, according to the *Rules* of his Sacred Providence, be fit objects of his gracious Liberality towards us; [*Contempl.* n. 8. & 18.]

Sect.

Sect. VII.

What ſenſible Actions may lawfully expreſs that inward Worſhip we owe to Holy Mary.

XXII. AS the *Voice* is a ſenſible Repreſentative of the hidden Notions and Paſſions of the Intellectual Soul; [*Aug.* 15. *Trin. c.* 11. *& Ariſt.* 1. *Periherm.* 1.] So alſo other *outward* actions may be *Signs*, ſenſibly declarative of our inward Affections. But thoſe, by which we expreſs, in our *publick* Worſhip, our high *eſteem* of, and *reſpect* to the Majeſty and Attributes of *God*, which are *Infinite*; and of the Perſons and Perfections of the *Saints*, in their ſeveral ſubordinate Stations, though *finite* and dependent, are frequently the ſame, as to the *Material* or Phyſical Act. For as we *uncover* our Head, *bend* our knee, or *lift* up our Eyes or Hands to Heaven, in our *Latreutick* or Divine Worſhip: So alſo, in our *Saint-Servitude*, offer'd to Holy and Glorious Creatures; without the leaſt *offence* of the Creator; becauſe there is no *uſurpation* of Gods Divine Prerogatives, in the uſe of thoſe *indifferent* Actions, upon thoſe *finite* Motives; and alſo without any juſt cauſe of *Scandal*, to a weak Believer; becauſe nothing *Divine* is acknowledg'd, by thoſe ſenſible

ſenſible Marks of Worſhip, to be intrinſick to the *Saints*, to whom they are exhibited, as to their *immediate* Terminative Object.

XXIII. To clear which, ſuppoſe *Firſt*, That, as in the *Old* Law, there was a ſevere *Precept*, under penalty of *Death*; [*Deuter.* 17. 8.] So in the *New*, under pain of *Separation* from the Church; that *Gods People ſhould learn Divine Truths and Duties, from his Commiſſioners*, the *Eminential*, or *Repreſentative* Church; and therefore alſo, the *Nature*, *Rules*, *Deſign* and *Practice*, of publick Worſhip; [*Matt.* 18. 17. & 1 *Cor.* 11. 34.] And this, with a Spirit of *Unity*, by aſſent to reveal'd Verities; and of *Obedience* to ſublimer *Powers*, in Matters relating to Manners and Diſcipline, Sacred. But then *ſecondly*, ſuppoſe as manifeſt to *All*, that thoſe ſenſible *Signs*, us'd in our Religious Worſhip, have of themſelves a manifold *Signification*, though with a *Subordination* to one chief *Analogate*: And therefore *thirdly*, thoſe *Signs*, by direction of our Judgment, and command of the Will, are applicable to *ſeveral* Ends or Objects, according to thoſe divers *Significations*, and the Nature of the *Motives*, apprehended, and guiding, as their *Immediate* Rule and Meaſure; ſo that according to the *Quality* of the Motive, *Divine* or *participated*, thoſe general *Signs* are directed, and *ſpecify'd*, and their *Uſe* is juſtify'd.

XXIV. Thus,

XXIV. Thus, if our *bended Knee*, by direction of our Spirit, and mov'd by the apprehenſion of the infinite Majeſty, Wiſdom, Goodneſs or Power of *God*, proteſts an acknowledgement of thoſe *Divine Perfections*, and our *abſolute* dependence on God, in our *Being*, *Motion* and *Happineſs*, it is an exterior *Act* of *Divine Worſhip*. But if it ariſeth only from the apprehenſion of a *participated Excellency*, of ſome *glorify'd Creature*, and by our judgement, be only directed to acknowledge *their State* of Holineſs and Glory; and to *proteſt* a Submiſſion thereunto, by reaſon of the vaſt *Chaos*, betwixt a *Mortal Sinner*, and a *glorious Saint*, even in thoſe their participated ſuper-natural Bleſſings; and conſequently, their acceptableneſs to God, whoſe gracious Images, Sanctuaries and Favourites, they thereby are; and our need of their *Protection* over us, and *Interceſſion* for us; then, the *bended Knee*, and other *Religious Poſtures*, of *Head*, *Hands* and *Eyes*, are only Marks of *Saint-Servitude*, or Worſhip, ſuitable to the *Motive* and *End*; and derogate not at all, from our *Latreutick* Duty to the moſt High.

XXV. But becauſe theſe *ſenſible Acts*, by the help of our Reaſon and Will, may profeſs a *greater* acknowledgement of the Grandeur of a Saint, and a *firmer* confidence of their *Aid*, by how much more Illuſtrious their ſuper-natural Endowments are, theſe being their *exact* Motive, Rule and Meaſure; therefore,

if

if they be directed to the *Holy Mother* of *JESUS*, they ſignify a *ſuper-eminent Saint-Servitude* towards Her, *Eſteem* of her ſupernatural State, and *Confidence* in her Protection and Mediation. [*Bed. Serm. de S. Mat. Inter Varia. & German. Patr. Conſtant. Theoria Rer. Eccleſ.*] Theſe Rules and Limits being ever obſerv'd, in our *Catholick Addreſſes*, to the *Mother* of *JESUS*, what hazard can there be, of *diſ-reſpect* to God, by *uſurping* the Rights of his Sacred Throne and Dignity? What, of *ſcandal* to the Godly, by *equalling* a Creature to the Creator? Such, however, is the *Innocent* Catholick Doctrine and Practice, *miſ-repreſented*, through Love of *Party*, and heat of *Paſſion*, miſ-guided by private, *falſe Lights*.

Sect. VIII.

That the Worſhip given to the Holy Mother of JESUS, *is Religious, and Laudable.*

XXVI. THe *Oppoſers* of the *Contemplations* cannot conceive, How a Worſhip can be *Religious*, and not begin from a *Divine* Motive, tend to, and end *in* God, God only; So that, if *Religious* Worſhip be given by us, to Holy *Mary*, they conclude, our Worſhip

to be *Sacrilegious*, becauſe it invades the *Rights* of Gods Throne, and makes her a DEITY. To diſperſe this *Miſt of Miſrepreſentation*, 'tis confeſs'd, That *Religion*, though not a *Theological*, but *Moral* Virtue, and a branch of *Juſtice*, yet hath it, for its *chief* Act, and End, *To give due Worſhip to God, for his own infinite Glory*; whereby he is, our *Supream* and abſolute *Lord*, our *firſt Cauſe*, and *laſt End*. The exact and adequate *Object* of *Religious* Worſhip, *in chief*, is a *Collection* of all thoſe ſenſible Signs, which are apt, moſt effectually to teſtify to the World, our ſincere Eſteem, Love and Submiſſion to God, in *Right* of thoſe his Infinite Excellencies; and therefore, thoſe Divine Perfections are the *original* Motive and Meaſure of the whole Collection of thoſe Signs. Now, becauſe thoſe Divine Perfections, ſo conſpicuous in God, do as manifeſtly argue in us, an unavoidable *dependence* on God, as to our whole Being, Motion and Reſt; therefore do they create in us, an indiſpenſable *obligation*, of uſing thoſe Signs, under fit Circumſtances; wherefore they are, not only the *ultimate*, but alſo the *Immediate Motive* and *Meaſure*, of this our *Religious* Worſhip; and the *End* of this *Religious* Worſhip is *God*, for his own infinite Excellency, by thoſe outward *Signs* bleſſed by us, who in himſelf is bleſſed for evermore.

XXVII. With

XXVII. Within this Collection of ſenſible Signs of our Religious Worſhip, the *Offering of Sacrifice*, is one, ſo *proper*, ſo *due* to God only; (becauſe it manifeſtly teſtifies, *His*, and *His only*, abſolute power over Life and Death;) That *This*, in all States of the Church, hath been ſpecially reſerv'd, as the *Holy Teſt*, of Mans dependence *on*, and Duty *to* God, his Creator, and laſt End; as *both* Laws, and *all* Fathers, and Divines do affirm. [*Malach.* 1. 11. *&* 1 *Cor.* 11. 26. *Aug. l.* 20. *contr. Fauſt. c.* 21. *& l.* 10. *Civ. c.* 4. *Nic.* 2. *act.* 6. *Trid. Seſſ.* 22. *c.* 1. *D. Th.* 2. 2 *q.* 83. *Bell. l.* 1. *Miſſ. c.* 6. *Leſſ. l.* 2. *Juſt. c.* 38. *n.* 19. *Her. p.* 4. *tr.* 3. *d.* 8. *n.* 3.] Therefore do the *Fathers* condemn the *Arabian Collyridians* of a groſs *Idolatry*, in offering their *Cake-Sacrifices* to the Mother of JESUS; [*Epiph. hæreſ.* 78. *&* 79. *Baron. ad Ann.* 373. *n.* 30. *Sander. hæreſ.* 92. *Gualter hær. ſæc.* 4. *c.* 32.] which no ways reflects on thoſe *Lights* and *Perfumes*, Catholicks do ſometimes *burn*, to the *honour* of the holy Virgin; ſince by *none* look'd on, as *Sacrifices*, or as Proteſtations of a *Supream* Dominion; but only, as outward *Symbols* of their own lively Faith, and of the aſcent of a clean Soul to God by Prayer; For this *Royal Virgin needs not our Vain and Counterfeit Honours*; [*Bern.* Epiſt. 174.] being dignify'd with real Excellencies of the *firſt Magnitude*, *next beneath* the Majeſty and Attributes of the Son of the Eternal God. [*Greg. in* 1. *Reg.* 1. *Anſelm. l.*

Excell. Virg. c. 4. *Suar. de Myſter. Chriſt. d.* 18. *Sect.* 4. *Her.* 4. *tr.* 1. *d.* 4. *n.* 15.]

XXVIII. But as to *other* ſenſible Actions, by Us us'd in our Worſhip of God, as *Teſts*, of our inward, *Value* of Gods Omnipotency, and *Proteſtation* of our own abſolute dependence; though they may be *indifferently* us'd by us, as well in our *Civil*, as in our *Sacred* acts of *Veneration*, we owe to our *Betters*, in *either* States; Yet being aſſum'd, and directed by the *Virtue* of *Religion*, and having the *Majeſty* of God for their *Motive*, and the *acknowledgement* of his Omnipotency, and of our dependence, for their *Ends*; They are *properly* and perfectly Acts of *Religious Worſhip*. Yea, theſe ſame Acts, by reaſon of the aforeſaid *Indifferency*, to ſignify any *Civil* or *Sacred* Worſhip, even as us'd in our *Saint-Servitude*, only to expreſs our acknowledgement of their *Holy* and *Glorious* State, may proceed from the *Motive*, *End*, and *Inclination* of *Religion*; whereby, whether *Immediately*, or only *Mediately*, we do ever *ultimately*, make profeſſion of Gods Glory, to which *all knees muſt bow*. So that all theſe *indifferent* Actions, even when refer'd to the *Saints*, may be call'd *Religious*; without giving the Saints any *Divine Homage*, or otherwiſe invading the *Juſt Limits* of Gods *Sanctuary*.

XXIX. For clearing this Truth, and for removing the *Ismaelites* Rock of Scandal; *Observe*, That the *participated Excellencies* of Holiness, Grace and Glory of the Saints, may be consider'd *two ways*; *First*, *absolutely*, and as those *super-natural Gifts* are habitually *inherent* in them; and being diffus'd through their Souls, do *intrinsically* imbellish Them, and render them *really* Holy, Just, and Glorious Creatures. *Secondly*, *Relatively*, or as those Excellencies do confer on these blessed Spirits, a special super-natural and *transfiguring* Report to God, whose accomplish'd *Images*, they now are, by *consummated* Holiness, Grace and Glory; and by Divine *Vision*, *Fruition* and *Tention*, made *One Spirit with God intentionally*, in that blessed State. [2 *Cor.* 3. 18. & 1 *Jo.* 3. 2. & 2 *Petr.* 1. 4. *Aug. in.* 2. *in* 1 *Jo. Dion. l. Div. Nom. c.* 4. *Bon. p.* 4. *Centiloq. Sect.* 1.] For *thus*, Divine Grace, as the *Seed of God*, [1 *Jo.* 3. 9] *transforms* glorified Creatures, into a *Divine Being*, by participation of Authentick *Marks* and *Covenants* of Gods intimate Presence within Them; of indelible *Badges* of his Friendship to Them, and of their powerful *Acceptableness* to Him, in his Sacred *Courts and Councils*, for the promoting and propagating the *Communion of the Saints*; and consequently by These Excellencies, *Seals the Saints* with a super-naturalizing *Character* of Gods Image, dignifies them with the *Title* of his Temple and Sanctuary, and

adorns them with the ſtupendious Prerogatives of his *Friends*, *Favourites* and *adoptive* Children.

XXX. Now, although the *Super-natural* Perfections of the Saints, poſitively or *abſolutely* conſider'd, as their glorious Endowments, do challenge from us Mortals, in this our State of Exile, ſome *Servitude* or Worſhip; and this, far above *Civil* Reſpect, by the Rules of *Moral Politicks*, due to the Grandees of this World; becauſe they confer a *degree* of Excellency tranſcending the whole *Sphere* of *Moral* Vertue, *Civil* power, and *Imperial* Majeſty; [*Jo.* 12. 26. & 17. 22.] and do therefore claim a *Right*, to a more ſublime *Worſhip*, than the greateſt *Majeſty*, *Power* and *Perfections*; and the moſt *illuſtrious* Actions and Deſigns, the exacteſt *political Government*, acting within its own bounds, can ever aſpire unto; Yet however *eminent* thoſe Perfections be, in themſelves, *abſolutely* conſider'd, they cannot give Them any *Title*, to a *Religious* Worſhip from us; becauſe, *firſt*, thoſe Excellencies are not really *Infinite* and Independent Attributes of God, but only *purely created* Perfections, inherent in them; And *Secondly*, that thus conſider'd, they have no report to God, who alone is, the *Motive*, and *End* of all *Religious* Worſhip.

XXXI. But

XXXI. But if thoſe Sacred Endowments be look'd upon, as *Signets* of Divine Likeneſs, *transfiguring* the Saints into the glorious *Images* of God, his *Sanctuaries, Friends, Favorites and Children*; Thus, They *Morally and principally*, import a Participation of the *Divine* Nature and Attributes; [*Pſ.* 46. 10. & 81. 6. & *Jo.* 10. 34. & 2 *Petr.* 1. 4.] whereof they are moſt ſpecial *Repreſentatives*; and with whom they do conſequently *communicate*, not only in their *beatifical* Operations, but alſo in the exuberancy of their Love, in aiding, and comforting their *Fellow-Creatures*, yet in Baniſhment from thoſe their Bleſſed Regions. So that as God communicates to *Chriſt*, as *Man*, a fullneſs of *Verity, Grace* and *Power*, in Right of his *Hypoſtatical Union*; [*Jo.* 1. 14. & *Matt.* 28. 18.] So alſo doth he communicate to the *glorified* Saints, a certain *portion* of his Majeſty, Holineſs and Power, in *Right* of their *beatifical* Union, [2 *Petr.* 1. 4.] and they, *thus* conſider'd, are Objects capable of *Religious Worſhip*; The only *Motive* thereof ſtill being, the Majeſty, Holineſs and Glory of God, morally *communicated* to them, and *ſhining* in Them; and the *ultimate*, and at leaſt *Mediate End* and deſign of this Worſhip of them, being, the *Magnifying* of God, the Author and Finiſher of all Holineſs, who is *glorious* in the Society of the Saints. [*Luc.* 2. 14. & 1 *Cor.* 6. 20.]

XXXII. I ſaid, *at leaſt Mediate End*; for all *Schools* agree, that although all the *Moral* Actions of Chriſtians, as of ſuch, ſhould have God for their *Laſt End*; yet have they ever, their ſpecial *Honeſties*; and therefore they have alſo their own *ſpecifical Objects*, ſubordinate to the *Laſt*; which ſometimes *immediately* moves and terminates our Affections, ſometimes *mediately* only; as appears in acts of *Patience*, *Mercy*, *Juſtice*, and the like, begun, or purſu'd, through the *Inclination*, Motive and Purpoſe of Divine *Charity*. Thus, our *Saint-Servitude* or Worſhip is *Religious*, either *Immediately*, or *Mediately*. For, if *firſt*, it hath Gods *proper* Excellency, as *Morally* communicated to glorified Creatures, through Grace and Divine Fruition, for its *Motive*; And doth *directly* fix on God, from whoſe fullneſs, the *Saints* are repleniſh'd with thoſe glorious Perfections; 'tis evident, That the ſame *Vertue of Religion*, which inclines a Chriſtian to worſhip God, for his *own Glory*, diſpoſeth him alſo to a *Religious Veneration* of the Saints, communicating with God, in thoſe glorious Attributes; So that, not the Saints, but God, is the *Immediate Motive*, *and End* of this Worſhip. For as our Judgment and Will are mov'd to an *Eſteem* and *Love* of the Saints, by reaſon of the *Divine Perfections*, in their glorious State, ſhining in Them; and our *Submiſſion* is directed to God, through thoſe Gifts *morally abiding* in them:

So

So the *outward acts*, which are ſigns of that our *interiour* Worſhip, guided by the *vertue of Religion*, *immediately* regard the Majeſty of God, by *communication* of his Graces, reſiding in them; and teſtifies our *Value*, *Love* and *Submiſſion* to God, as glorious in Them. *Thus*, the reſpects we give a Friends *Gift*, is *materially* only, directed to the *Gift*, how ever precious this be in it ſelf; for *Immediately*, it ariſeth *from*, and tends *to* our *Friend*, whom alone we value, Love and Honour, as *morally* apprehended preſent in his Gift. Again, when we *Love* our *Neighbour*, for Gods ſake, whoſe *Image* he is, and with whoſe amiableneſs he is *morally* embelliſh'd, It is *really*, the *Love* of God, as the *immediate Motive and End* of Super-natual Charity, though *materially*, it be the Love of a Creature. [*Aug.* 8. *Trin. c.* 8.]

XXXIII. But *Secondly*, although our *Worſhip* of the Saints ſhould *immediately* fix on the Saints, as the glorious *Repreſentatives* of God, by a *Redundance* of his Glory in Them; Yet may it be call'd a *Religious Worſhip*; *Firſt*, becauſe, although here, Gods Holineſs and Glory, as *inherent* in God, or as overflowing the Saints, is not the *Motive* of this Worſhip; and therefore, neither is God its *immediate Motive* or *End*: So neither doth this Worſhip ariſe from *Grace*, as *inherent* in the Saints, or terminated in them, as ſanctify'd by it; both they, and their Grace, being

Creatures, and therefore uncapable of exciting us to, or finiſhing *of*, any act of *Religious* Worſhip; But if our Reſpects proceed from the *Super-natural* Dignity of the Saints, as *deriv'd* from God, as *reſembling* them to God, as *uniting* their Souls by *Extatick Operations* with God, thus *relatively* it imports ſomewhat *Divine* in the Saints, which may ſufficiently excite us to, and immediately fix, our Religious Veneration; And this *Secondly*, becauſe, although all theſe *Signs* of our *Saint-worſhip*, do immediately End on the Saints, through that *Divine Report* they have to God by Grace; Yet *Mediately* they aſcend higher, and reſt on God their *ultimate End*, and *Firſt Mover* of all Religious Worſhip; without the leaſt Danger of prevaricating, againſt the Rules of our Duty to God, by robbing Him of his Glory.

XXXIV. A further *Reaſon* of this, is taken from the General *Principle* of Morals; That *every Vertue is of the ſame Latitude with its Motive*; So that, To whatever *material* object, the *formal* Motive extends its objective Charms, the *Vertue* it ſpecifies, doth *ſubjectively* incline our Affections to the ſame; though with this *difference*; That the *Motive* being *intrinſick* to one *chief material* Object, doth thence communicate its attractive Vigour, to *ſecondary ſubordinate Matters*, by reaſon of ſome *Natural*, *Moral*, or *Super-natural* Union between them, according to their

their ſeveral Capacities, as the Vertue of the *Spring*, diffuſeth it ſelf through the *Streams*, in their ſeveral *Channels*: In like manner, That Virtue, which is govern'd by that *Attractive*, and according to its *impulſe*, gives Vigour to our Operations, is *chiefly* active about the *principal* Object, on which the *inherent Motive* ſpends its firſt Charms; then doth ſhe dilate Her ſelf to *Inferiour* related Matters, though ſtill with an *ultimate* report to its *Chief*, in which, Virtue finally reſts. Thus therefore, thoſe *Acts of Worſhip*, which regard the *Saints*, *as ſuch*, by reaſon of a *Moral* Participation of Gods Holineſs and Glory, having the ſame *Motive*, in *its ſelf*, or *Repreſentative*, that our Worſhip of God, in himſelf has, are *properly Religious*, though not of the *firſt Rank* and Perfection; Hence that uſual *Maxim* of the Fathers, *That the Honour given the Saints, redounds to the Glory of God*, the *Source* and *End* of all Holineſs and Glory. [*Trid. Seſſ.* 22. *cap.* 3. & *Seſſ.* 25. *de Invoc.* §. *Illud vero. Hier. Epiſt.* 53. *ad Ripar. Athan. l. Virg. fin. Leont. Dial. in Nic.* 2. *act.* 4. *Dam. l.* 3. *c.* 16.]

Sect.

Sect. IX.

That the Worſhip of the Saints, being Religious; the Doctrine and Practice thereof, in a Super-eminent degree; in the Contemplations, aſſerted to the Mother of JESUS, *is* Pious *and* Juſt.

XXXV. FRom theſe premiſes, *That the Worſhip of the Saints*, as ſuch, by *Participation* of Grace and Glory, *Imitation* of Gods glorious State, and *Transfiguration* into a Divine Being, by reaſon of their beatifical Union; is *properly*, though not *principally*, *Religious*; It followeth evidently, That, the *Praiſes*, *Titles of Honour*, *outward Signs of Worſhip*, *and Forms of Prayer*, us'd by Catholicks, according to the Rules of *Church-Authority*, in their *Saint-Servitude*, are *Pious* and *Juſt* Acts, becoming and *oblidging* a Chriſtian; Not by reaſon of any Portion of the *Deity*, or Divine *Attributes* inherent in the Saints; as *Pagans* fancied in their *Heroes*, they therefore worſhipped as Gods; but in *Right* of their ſuper-natural Endowments of Grace and Glory, whereby they incomparably tranſcend the whole Sphere of *Civil Worſhip*, eſpecially as they have under that conſideration, a ſpecial *reference* to Gods Majeſty and

and Holineſs, which they thereby *partake*, *imitate*, and *involve*; and this, according to the true *degree* of each ones *acceptableneſs* to God, in that their *glorious* State.

XXXVI. For, in the *firſt* place, the *formal Motive* of thoſe ſeveral Actions, imports an *objective Honeſty*, practically inclining a Chriſtian to their uſe, according to the Dictates of Reaſon and Faith; which mov'd the *Royal Prophet* to cry out, [*Pſal.* 83. 1.] *How amiable are thy Tabernacles of Virtues, O God*: And when again [*Pſal.* 138. 16.] ſpeaking to God, he ſayes, *That his favourites are exceedingly honored, and their Majeſty confirmed.* The *End alſo* of the devout Chriſtian *Worſhippers*, is, not only an emulous *Imitation* of their Virtues, for the advancement of their own Piety; but moreover an *Accumulation* of Gods own Glory, extended to, and abiding in the Saints; and therefore, not only the Holy and glorious *State* of thoſe Bleſſed Creatures, but even our *Eſteem*, *Love* and *Veneration* of Them, doth render Gods Glory more *Magnificent* and *Illuſtrious*. And *again*, theſe Actions, are a *juſt Debt*, all owing to thoſe glorious Creatures, by reaſon of their ſupernatural and Unifying State of *conſummated* Happineſs; as acknowledgments of the Majeſty and Glory, they actually poſſeſs, through Gods Bounty, above the *rank* of the beſt of Mortals.

XXXVII. All

XXXVII. All these Boundaries, of a Christians *Saint-Servitude*, to the glorified Spirits, are exactly observ'd, in all the *Praises*, *honourable Titles*, *Expressions of Veneration*, *and Methods of Prayer*, us'd in the *Contemplations on the Life and Glory*, *of the Holy Mother of* JESUS; therefore, they are *Religious*, *Pious and Just*; Nothing in the whole, is given to *Her*, which is, *either* due to God only, *or* which derogates from the *infiniteness*, and *independence* of his Majesty, Wisdom, Love, Power or Glory; Nothing which is *above*, either her *Capacity*, as a *glorious Creature*; or her super-eminent *Priviledges*, as the *Mother of* JESUS; or our *Duty*, as we yet are *banish'd Mortals*, and exceedingly oblidg'd to *Her*, for that part she perform'd, by her acceptableness to God, and her *consent* and *co-operation* with the Holy *Ghost*, in the Mysteries of the *Conception*, *Birth*, and *Life of* JESUS. Wherein she seems preferrable, above the highest *Quires* of Angels, however glorious *Coadjutors* they be in the *Ministery* of the Elect; so *Religious*, *Vertuous* and *Just*, are those Homages we pay to the *Sacred Virgin*, above the troops of other *glorified* Creatures; and therefore at all times, have been perform'd, with stupendious Advantages to the *Devotes of Holy Mary*; Nor may we deny, That the *Practice* of Christians is the true *Interpreter* of Divine Revelations, and the most Faithful

ful *Conſerver* and *Conveyancer* of Chriſtian Duties, according to their Original Intent and purpoſe; according to that ſo renowned ſaying of St. *Baſil*, *What we learn'd from our Holy Fathers, we teach our Diſciples*; whence the great *Vincent. Lyrin.* [l. contr. profan. Nov.] *who ever departs from the Communion of their Doctrine, let them hearken to the Voice of the Apoſtle, we worſhip a God of Peace, and not of Diſſention.* [1 Cor. 14. 33.]

Sect. X.

That a Super-eminent Veneration is due to the Holy Mother of JESUS.

XXXVIII. NOW, as to the *Degree of Honour* due to, and Confidence *in*, the *Protection*, and *Mediation of Interceſſion*, of the Sacred *Virgin*, and glorious Saints; we muſt *obſerve*; That, as the *perſonal participated ſuper-natural* Perfections of the Saints, whereby they are *Images* of Gods Divine Life, and *transfigur'd* into God by beatifical *Viſion* and *Fruition*, is the *Motive* of our Praiſes; and our other acts of *Saint-Servitude*: So the *Diſparity* of thoſe Perfections, is the exact *Rule* and *Meaſure* of their diſ-proportion. For in all *Moral* Actions, their *Motive* ſpecifies them, and meaſures their Perfection; So that,

That, as the *Majesty* and *Attributes* of God, being Infinite and Independent, require *such* acts of *Worship*, as are *naturally* in themselves, or by the *direction* of our Judgment and Intention, apt to express a *Worship*, suitable to that Divine *Grandeur*: So also the *Excellency* of glorious Saints, being *finite* only, and infinitely *beneath* that of God, whereof they are only limited *Idea's*, admit of such Actions only, as are *expressive* of a respect to their limited Greatness, according to the proportion of *Divine Gifts*, wherewith God hath endow'd them. Wherefore, however *Magnificent* our Praises of the Saints be, however *Illustrious* our Titles of Honour, whatever *outward signs* we show of inward Worship of those, *super-naturaliz'd* Spirits, they may not transcend the exact *Measure*, and proportion, allowable to glorious *Pure Creatures*; They must not be such Actions, as by the *Consent* of *All*, are *Latreutical*, and specially appropriated, to signifie and protest *Gods* Majesty, Perfections and Soveraignty. So neither may our *Prayers* to them, exceed a confidence in their *Protection*, and *Intercession*; though assured enough, as relying on Gods free Promise of relief for their sake, supported by his own *Truth* and *Fidelity*, as far as may be useful to us.

XXXIX. Since

XXXIX. Since then, *Holy* Mary, *the Mother of* JESUS, by the *Conſent* of All *Church-Authority*; and of all *Chriſtians*, who duly apprehend, the *Prerogative* of her Divine *Maternity*, in its ſelf, and all its *previous*, *concomitant* and *conſequent* Perfections; doth incomparably ſurpaſs all the *Quires* of Angels and Saints, in the amplitude and ſtupendious Effects of Gods Love; whereby ſhe is the moſt Excellent *Image*, holieſt *Sanctuary*, and choiceſt *Favourite*, amongſt all *Pure Creatures*; we may rationally conclude, That the higheſt *Praiſes*, moſt Illuſtrious *Titles* of honour, moſt excellent *Acts* of Religious Worſhip, and the Expreſſions of ſtrongeſt *Confidence* in her protection and Interceſſion, which may be conceiv'd *poſſibly* due to a *PURE CREATURE*, *deareſt* to God; may be addreſſed to the glorious *Mother of* JESUS; above whatever can be claim'd, by all the *Saints* and *Angels*; next *beneath*, what's due to JESUS, the *Son of God*. And all this, without any *ſtrain* of Imagination, *Figure* of Rhetorick, or *Uſurpation* on Gods unacceſſible Prerogatives; For ſtill, although her ſuper-natural Excellencies be *exceedingly* ſublime, as becomes the *Perſon* of the *Mother of God*; yet are they all *created* Perfections, and the *free Gifts* of a gracious Father of pure Lights, beſtow'd on a *PURE CREATURE*; and therefore, as they in themſelves, are *infinitely* beneath

neath the Majesty of an *Independent Creator*: So likewise, admit they, only such Acts of *Worship*, as directed by our *Reason* and *Will*, transcend not, the acknowledgment of a most excellent *dependent Creature*.

Sect. XI.

Three Singular Motives of the Super-eminent Veneration, due to the Holy Mother of JESUS.

XL. FOR the further clearing this *Christian Truth*, having *first* observ'd, with St. *Bern.* [Epist. 174.] *That the Mother of JESUS needs not our feigned Praises or Applauses*; being proclaim'd by a *Seraphim*, Full of Grace, and the Mother of *JESUS*; *Then*, with the subtil *Scotus*, [3. d. 3. q. 1. n. 10.] *That whatever is most Excellent, may be allow'd to Holy* Mary; *if not repugnant to Divine Revelation, and Church-Authority*: We must *suppose*, All the special *Prerogatives* of the Sacred *Virgin*, to be, either *previous* and preparatory Dispositions, fitting her in Body and Mind, to that *Ineffable Mystery* of her Divine *Maternity*; or *concurrent* Qualifications, or con-natural *Atchievements*, of that stupendious Dignity. To which purpose, S. *Ambr.* [l. 2. Virg.] sayes, *That Holy* Mary, *being*

being prepar'd with thoſe excellent Endowments of Purity and Holineſs, was made worthy, to become the Mother of God. S. *Hierom.* [*Epiſt. ad Euſtoch. de Cuſtod. Virg.*] ſpeaks in the ſame Phraſe; *The Purity and Innocency of Holy* MARY, (ſaith he) *was ſo extream and ſublime, that ſhe deſerv'd to bring forth the Son of the Eternal God, in our fleſh.* S. *Anſelm* [*l. Conc. Virg. c.* 18.] follows in the like ſtrain, of Admiration, at her unparallel'd Excellencies, when he tells us; *That 'tis requiſite above all Exception, that the moſt Holy Virgin ſhould be endow'd, with ſuch a tranſcendent Purity, that nothing beneath God himſelf, may be conceiv'd Greater.* Wherefore, As the ſeveral Perfections, which *con-naturally* accompany the *Humane* Nature of *Jeſus Chriſt*, are proportion'd to that Immenſe *Priviledge*, of its *Con-ſubſiſtency*, with the Divinity, in the *Perſon* of Gods co-eternal and *con-ſubſtantial* Son: [*Jo.* 1. 14.] So the Myſterious Excellencies, which embelliſh'd Holy *Mary*, are exactly ſuitable to the high *Prerogative*, of her being *truly* and *properly*, the *Mother of DIVINE JESUS*, [*Luc.* 11. 27.] This ſingular, and moſt ſublime *Dignity*, is the very *Baſis*, *Motive* and *Meaſure*, of all her *previous*, *concurrent* and *ſubſequent* ſuper-natural Perfections; which may be reduc'd, to Her incomparable *Innocency*, Her fulneſs of *Grace*, and Her moſt ſublime State of *Glory*, above all the Choires of Saints and Angels; even as to

all their moſt Excellent Perfections, of *Nature*, *Grace* and *Glory*; ſince, *by the Dignity of her Predeſtination, ſhe tranſcends the whole Sphere of the Elect, and is ſeated next to the Throne of the Divinity*, as *S. Greg.* ſpeaks, [l. 1. Reg. 1.]

XLI. *Firſt* then, as to the *Fundamental Excellency* of Holy *Mary*, her *Divine Maternity*; (which is a *Prerogative* of that vaſt Magnitude, that no *Perfection*, in the *order of Grace*, can be more *Illuſtrious*, more *Magnificent*, more *Honorable*;) Its *co-efficient* cauſe, with her *fecundity*, was the *Virtue of the moſt High*; Its *Progreſs*, and all its *Operations*, were full of Miracles; and its *product* is *JESUS*, *God* and *Man*, by *Her*, united in *One* Perſon of God. And all theſe Prodigies were begun and finiſh'd, in the very *firſt poſitive* inſtant of her *active* Conception of *JESUS*; wherein Holy *Mary*, is an unſpotted *Virgin*, and the ſtupendious *Mother* of God. Whereupon *Tertull.* obſerves, [libr. Reſur. Carn.] *That the whole Wiſdom, Counſel and Power of God, were engag'd in finiſhing this great Myſtery of the Maternity of Holy* Mary; And by conſent of Holy *Fathers and Doctors*, this Divine *Mother*, is not therefore only, proclaim'd *Bleſſed above Women*, becauſe dignify'd with the Priviledge, of being the *Mother of JESUS*, [Luc. 1. 42. & 48.] but moreover, that by *Virtue* of that *Generation*, ſhe hath a moſt ſpecial *Influence*, into the *Salvation of Mankind*;

kind; for *Of* Mary, *was born* JESUS, (that is,) the *Saviour of All*; [Matt. 1. 16. Aug. *Serm.* 2. *Annunc. Bern. hom.* 3. *Sup.* Missus. *& Andreas Cretens. Serm. in Salut. Angel.*] And also a special *Jurisdiction* over *Jesus*, as to the Application and Extention of his *saving* Grace, through a most benign Condescention of the *Mercy of* JESUS, in subjecting *Himself* to her Commands; [Luc. 2. 51. *Less.* l. 2. Just. c. 37. n. 28. *Her.* p. 4. tr. 1. d. 4. n. 52. *Abelly* p. 1. tr. 5. c. 8. Sect. 3. n. 5. Gualter. *Chron.* sæcul. 1. Verit. 2. §. 3.]

XLII. Thus, this *most transcendent Dignity* of the *Maternity* of Holy *Mary*, gives *Her* an unquestionable *Right*, to a suitable, most sublime Degree of *Praises*, *Titles of Grandeur*, and *Veneration*; above whatever can be conceiv'd due, to all other *Pure Creatures*. And doth moreover *demonstrate*, to any considering Man, a super-eminently efficacious *Power of Patronage*, over Her special Clients; and also of *Mediation*, or Intercession to JESUS, for her humble and earnest *Petitioners*; through the *filial* Love, Respect, and Condescention of JESUS to his Divine *Mother*, as the most Excellent *Idea* and *Patern* of *filial* Observance and *Christian* Perfection. Whence the *Angel* of the Schools, S. *Thom.* [p. 1. q. 25. art. 6. ad 4.] tells us, *That Holy* Mary, *in Right of her strict Alliance with* JESUS, in *Quality* of a *Mother*, hath also a *participated* Infinity of Power and Majesty;

and consequently, by Virtue of these super-eminent and Illustrious *Prerogatives*, she has also a special *Jurisdiction*, in the *Courts*, *of Claims* of her Clients, and of Gods Mercies. [Bern. Serm. Sup. *Signum magnum.*]

XLIII. *Secondly*, From this prevision of the Predestination of *Holy Mary*, to be the *Mother of* JESUS, there follows another, most sublime and peculiar *Priviledge*, Her *Preservation*, in a most perfect *Purity and Innocency*, from all stain and blemish of sin; so that, she was neither defil'd, with any Actual offence against God, by a free consent of her own Will; even, as to the least surprize of a *venial* defect; Nor branded with the Infamous Characters, of *Original* sin, and of a Child of Wrath, albeit she was a *Natural Child* of the Guilty ADAM; Nor was she any wayes wounded with the fatal Sting of sinful *Concupiscence*; the dreadful effect of *Original* sin, and Incentive of *Actual*. Thus, the Great Soul of *Holy Mary*, was most perfectly *pure* and spotless, resembling its excellent *Idea*, pre-conceiv'd by the Wisdom of God; even *such ever*, as when she *first* issu'd forth, the Hands of Her Divine *Creator*. [Prov. 8. 22. & Cant. 4. 7.] Thus *Holy Mary*, in *Right* of her eternal *Predestination*, to be the *Mother of* JESUS, is dignifi'd with that most accomplish'd *Purity*, whereby she incomparably surpasseth *all* Mortals; [Aug. l. Nat. & Grat. c. 36.] Is the most exact *Image* of the Innocency

nocency of JESUS, possible to a *Pure Creature*; is a fit *Sanctuary* of the *Son* of God, and of the *Theandrical* Operations of his Divine Soul; and is a most powerful *Advocate* for Sinners, at the *Tribunal* of his Mercy. [*Cant.* 4. 12. 13. *Bern.* Epist. 174. *Aug.* Serm. 11. Nativ. Dom. *Anselm.* Libr. Conc. Virg. c. 18. *Damian.* Serm. Assumpt. *Ildef.* l. de M. Virg. *Ambr.* l. 2. Virg. *Aug.* Medit. c. 40. n. 5.] *The efficacy of her Merits, soaring above the Quires of the flaming Seraphims, and approaching the Throne of the Eternal Trinity*; [Greg. in 1. Reg. 1.]

XLIV. *Thirdly*, These *two* most Excellent *Prerogatives* of Holy *Mary*, Her Divine *Maternity*, and her super-seraphical *Innocency*, lead us, to the consideration of the stupendious Treasure of *Super-natural Gifts*, of *Original Justice*, *Sanctifying Grace*, and of the whole *Train of Moral* and *Theological* Virtues, transfus'd through Her Illustrious Soul; with that fullness; *intensively* as to its own Perfection in its self; and *extensively*, as to all its Operations, of *Holiness* in this World, and *blessedness* in the state of Glory; That therein, she incomparably *surpasseth* the Holiest, and Happiest of all the Glorifi'd *Saints* and *Angels*; as far as is possible, for the most perfect amongst *Pure Creatures*. [Cant. 4. 8.] All which seems con-naturally to follow, from the eternally pre-design'd *priviledge*, of her being *over-shadow'd*, impregnated, and

enrich'd by the Virtue of the *Holy Ghoſt*; of her *Conceiving* the *Holy of Holies*, Gods Conſubſtantial Word, within her Chaſte Bowels; of her *bringing forth* into this World, that ſtupendious *Light* of the Divinity, incloſed in our Nature, *prepar'd for the Glory of* Iſrael, *and the enlightning all Nations, to Truth and Grace.* [Luc. 2. 32. & Jo. 1. 17.]

Sect. XII.

That theſe Three moſt Excellent Priviledges of Holy Mary, *do challenge a Super-eminent Servitude from us, as they are Her Super-natural Perfections.*

XLV. THE *Practice* of the Saints, and the *Authority* of Divine Oracles, are moſt un-reſiſtable *Rules* of our Chriſtian *Faith* and *Duty*; not only as to all *radical* Truths and Precepts; but alſo, as to the *con-natural conſequences* of both; ſo that, if *Majeſty*, *Innocency*, and *Goodneſs*, be aimable and honorable, they exact a moſt paſſionate *Love*, a moſt profound *Veneration*, where they are in their higheſt *Meridian*, poſſible to a *Pure Creature*; ſuch they are, in *Holy Mary*, ſuch likewiſe ſhould our *Love* and *Reverence* be towards

towards Her, as a Juſt Homage, due to *her*, for theſe Her charming *Grandeurs*. To train Chriſtians up, to theſe ſublime Acts, the *Holy Ghoſt* hath ſet us, a moſt exact Copy, when he proclaims Her, *bleſſed above All*, and *to be bleſſed by All*; [Luc. 1. 41. 48, 49.] *Bleſſed above All*; becauſe *ſhe ſhall cruſh the Serpents head*, as the *Mother* of JESUS; ſhall be free from all *ſin*, by Gods preſerving Decrees; and ſhall be full of *Grace*; for the dignifying the *Temple* of JESUS; and for theſe her Excellencies *All ſhall bleſs Her*, by celebrating her *Praiſes*, by giving Her magnificent *Titles*, by venerating this Her *Majeſty*, *Purity* and *Holineſs*; and by imploring Her *Protection* and *Prayers*, (*Now, and in the Hour of our Death*,) by whom, *we have acceſs to* JESUS, ſays, S. *Bern.* [Serm. ult. de Aſſumpt.] and for the confirming us, in this *Belief* and *Duty*, The Holy Church, in her ſacred Councils, pronounces an eternal *Curſe*, againſt all thoſe, who *confeſs not Holy* Mary *to be the moſt excellent, above all, Viſible and Inviſible Creatures*. [Synod. 2. act. 5.]

XLVI. In purſuance of this great deſign of the *Holy Ghoſt*, That *all Generations ſhould confeſs* the Grandeurs, and *bleſs* the *Name* and *Power* of the *Mother* of JESUS, The venerable *Paſtors* of the Church, Holy *Fathers*, and great *Maſters* of our Chriſtian Schools and Pulpits, have through all Ages ſtudiouſly pen'd lofty *Panegyricks*, full of her

Praiſes, with the moſt Illuſtrious *Titles* of Honour, poſſibly to be given, to the moſt Excellent of *Pure Creatures*; aſſerting *Her fullneſs* of ſuper-natural Gifts, the *Swiftneſs* and *clearneſs* of her Intellectual Operations with thoſe Gifts, her *undoubted Right* to all thoſe ſenſible *Marks* of internal Worſhip, *poſſibly* due to their *Chief*, in the moſt exquiſite Prerogatives of *Nature*, *Grace*, and *Glory*; and her ſurpaſſing *Acceptableneſs* to her *Son* JESUS, for the effectual *obtaining* of whatever Favours, fit for us to beg, and God to grant, through the Mediation of the *Beſt*, amongſt *Pure Creatures*. Hence theſe *burning* and *ſhining Lights* of the Catholick World, frequently entitle this Divine Creature, *The Miracle of the World*, *Ark of the living God*, *Abyſs of Grace and Glory*, *the Immenſe Treaſury of Holineſs*, *ſtupendious Maſter-piece of Gods Omnipotency*, *tranſcending the whole Sphere of the Elect*, *in the Gifts of Grace*, *and Fruits of Meritorious Actions*: And thus acknowleding her *Right* to the Worſhip of *Hyperdulia*, or *Super-eminent Saint-Servitude*; they ſtile Her our *Advocate* and *Mediatrice*, and do with a moſt enflam'd Affection beg her *Protection* and *Interceſſion*. [*Chryſoſt.* Orat. in Hypapant. *Epiph.* Serm. de Laud. Deipar. *Damaſc.* Orat. 2. Aſſumpt. *Anſelm.* l. Excel. Virg. c. 8. *Greg.* in 1. Reg. 1. *Ephrem.* Serm. Laud. Virg. *Gregor. Neocæſ.* hom. Annunc. *Ambr.* in 2. Luc. *Chryſol.* Serm. 143. *D. Th.*

p. 3.

p. 3. q. 25. *Bern.* Serm. Nativ. Mar. & ſup. *Signum magnum. Innocent.* 3. Serm. 2. Aſſumpt. Mar. *Bern.* Serm. 2. Adv. *Ephrem.* Orat. ad B. Virg.]

XLVII. Upon the Authority of theſe *Illuminated Oracles* of the *Church*, ſome Catholick *Doctors*, of an eminent Rank, do piouſly conclude, *That the Gift of Sanctifying Grace, infus'd into the Immaculate Soul of Holy* Mary, *in the firſt poſitive Inſtant of her paſſive Conception, was more intenſe, than the Beatifical Grace of the holieſt and happieſt of all other Pure Creatures.* But if the *firſt Beams* of her Grace, were of that *prodigious* Beauty and Luſtre, how much greater were they, at the *laſt Moment* of her Holy Life? Since her *whole* Life was *intenſely* apply'd, in actuating her *Illuſtrious* and *Flaming* Soul, with Divine Affections and *Raviſhments* of Love, to a moſt ſublime Degree of *Acceptableneſs* to God, and addition of *new Lights* of Grace, and *ſtreams* of Merits; even to the *comprehending* of all thoſe Graces, which through all the Moments of time, *have* been, and *ſhall* be diſpers'd amongſt *Pure Creatures.* And farther, ſince all Divines agree, that *the Glory of the Holy Mother of JESUS, is proportion'd to her State of accompliſh'd Grace*, as a bountiful *Gift*, and juſt *Reward* of a holy Life, is ſuitable to the Merits and *Right* thereof; therefore is ſhe before the univerſal *Reſurrection* of All, to each ones Happineſs, deſervingly *Aſſum'd* to Glory,

and

and *exalted* above all the *Choires* of Saints and Angels, to a ſuper-excellent *Fullneſs* of the Viſion and Fruition of God, in his full Splendor, communicable to *Pure Creatures*; and to moſt copious Dowries of *Clarity*, *Agility*, *Subtility* and *Impaſſibility*, which *irradiated* from the glorious *Lamp* of her flaming Spirit, through her *Immaculate* Body, compleats her *Intenſive* and *Extenſive* Happineſs *above All*, only *beneath* JESUS.

XLVIII. Theſe *three Excellencies*, the *Maternity*, *Innocency* and *Sanctity* of Holy *Mary*, thus Illuſtrated, by the Holy *Ghoſt*, and the Authority of the great *Lights* of the Chriſtian World; conſider'd preciſely, as *Perfections inherent* in Her, and raiſing her Soul, to a moſt ſublime Degree of Majeſty and Holineſs, through Gods over-flowing Bounty; We may juſtly conclude,

Firſt, That the holy *Mother* of JESUS, is worthy of the moſt ſuper-lative *Praiſes*, which the Tongue, Pen or Spirit of Man or Angel, can expreſs, or conceive. In *Emulation* whereof, the Holy *Catholick Church* doth at ſpecial times, ſet forth *Her Majeſty*, Glory and Magnificence, in her ſacred *Liturgies*, *Offices* and *Litanies*; even *all Generations* of Believers, have ever conſpir'd, by a *ſecret*, but moſt wonderful *Inſtinct*, with a conſtant Zeal, and Fervour, to proclaim *Holy Mary*, *Bleſſed above all Pure Creatures*.

Secondly,

Secondly, That the *Sacred Virgin* hath an undiſputable *Right*, to the moſt *Illuſtrious*, and moſt Magnificent *Titles* of *Majeſty and Honour*, which may be poſſibly conceiv'd due, to Any, of whatever *Stile*, *Rank* or *Dignity*, amongſt *pure Creatures*; and this, with a moſt *lofty pre-eminence*, above all the *glorious* Trains and Pomps of *Men* and *Angels*, in their richeſt and moſt *beautiful Stations* of Glory. Thus is ſhe, by the *Holy Catholick Church*, in her *Hymns*, *Anthems* and *Canticks* of Honour; and by the holy *Fathers* and *Doctors*, in their *Panegyricks*; Entitled, *Lady*, *Queen*, and *Empreſs* of Men, Angels, Heavens, and of the whole World; *Mother* of Mercy and beautiful Love; The *Hope*, *Truſt* and *Safeguard* of Mortals, amidſt the tempeſtuous Seas and Hurricans of their foaming Concupiſcences; The *Palace* of the Eternal Light, and moſt magnificent *Gate* of Heaven and Glory.

Thirdly, That *Holy Mary* is more *Worſhipful*, than the loftieſt and moſt Illuſtrious created *Potentates* of *Earth* or *Heaven*, in the higheſt *Altitudes* of their *Majeſty*, *Power* and *Pomps*; and this, by moſt Cordial Acts of Internal *Eſteem*, *Love* and *Submiſſion*; and by the moſt expreſſive ſenſible Marks of this inward Reverence, which may moſt fitly teſtifie, a real and ſincere *acknowledgment* of her ſuper-eminent Grandeur, above all *Pure Creatures*, in *Right* of the moſt incomparable Priviledges,

of

of her *Maternity*, *Innocency* and *Holineſs*. Whence St. *Anſelm*, well acquainted with the *Doctrine*, *Practice* and *Stile* of the Catholick Church, reſolutely affirms, *That the whole Body of Chriſtianity is agreed, That the Holy Mother of Jeſus, is exalted in Glory, above all the Choires of Angels*; [l. Excel. Virg. c. 4.] Therefore, if any *Worſhip* be due to Creatures, our Saviours *Rule* directs us to the true *Meridian*, when he tells us; That *the leaſt, and loweſt of the glorious Courtiers of his Kingdom, are incomparably more Glorious, than the brighteſt Majeſty, that ever ſhin'd amongſt Mortals*; [Matt. 11. 11.] All allow a *civil* Worſhip, even to the *empty* Thrones, of earthly Kings and Princes; and ſhall the adoptive *Children* of *JESUS*, refuſe a *Sacred Worſhip*, to his own Throne, full of *Majeſty*, *Innocence*, *Grace* and *Glory*?

Sect. XIII.

That the ſame Excellencies of Holy Mary, *as moſt ſublime Images of the Divine Attributes, confirm Her* Right *of Super-eminent Servitude.*

XLIX. BUT if theſe ſuper-natural Endowments of the *holy Mother* of *JESUS*, be conſider'd, not preciſely as *Abſolute* Perfections, *intrinſically* adorning and beautifying Her Soul, and rendring Her Illuſtrious, Holy and Glorious, above all *Pure Creatures*; but moreover, as they are *Relative* Excellencies, refining the Souls *Natural Image of God*, into a *Divine*; by an *Imitation* of the Infinite Rays of his *Majeſty*, *Holineſs* and *Glory*, communicated ineffably, by the *Signet* of *Beatifical* Grace; together, with a ſtupendious *Repreſentation*, of the Divine *Production*, and Glorious *Operations*, in the *Order of Grace* and *Glory*; whereby ſhe is dignify'd with the Capacity of a *Religious* Worſhip, in a moſt ſublime *manner*, tranſcending the preciſe Terms of *Civil* and *Sacred*; Thus, the Divine *Mother* of *JESUS*, being the *higheſt Signet of the Divine Similitude*, amongſt all *Pure Creatures*, by her ſurpaſſing fulneſs of *Grace*, and ſplendours of *Glory*, hath an unqueſtionable *Right*, to our moſt profound

Reſpects,

Respects, *Homage* and *Veneration*, even under the notion of a *Religious* Obligation and Duty.

L. And *first*, by amplifying the *Theames* of her *Praises*, according to the several Forms, approv'd by the *Authority* of the Church; and recommended to our use, by the *Practice* of her pious and prudent Devotes; who know how to distinguish betwixt *God*, and the Holiest of his *created* and Glorious *Images*. *Secondly*, by elevating her *Dignity* and Perfections, with most Illustrious *Titles of Honour*, suiting to the Excellency of this *Chief*, of all the Glorious *Images* of the Divinity, amongst all *Pure Creatures*. *Thirdly*, by acknowledging *our vast distance* beneath her, by reason of that transcendent *Image* of Gods Majesty, Attributes, Productions and Operations, wherewith she is dignifi'd, by her special *Prerogative* of Beatifical Grace, above all *Pure Creatures*, though still *infinitely* inferiour, to the *infinite* and independent *Majesty* and *Perfections* of the Deity; the absolutely *Immense Abyss*, *Original Cause*, and *unparallel'd Exemplar*, of Hers, and of all others, *participated*, finite and dependent Perfections; of whatever *Stile*, *Lustre* or *Magnitude*; even in the most sacred and transcendent *Order* of Innocency, Grace and Glory.

LI. *Fourthly*,

LI. *Fourthly*, Upon the ſame *Motive*, of *Deï-forme* Grandeurs of holy *Mary*, the *Mother* of *JESUS*, ſhe is *Religiouſly* addreſs'd unto, by Her pious *Devotes*, ſtruggling againſt ſinful Concupiſcences, in this their Earthly Exile, with an humble *Confidente* in her *Acceptableneſs* to God, as a chief *Favorite*, in his *Courts* of Requeſts; a powerful *Mediatrice*, at the *Bar* of his Juſtice; and a moſt efficacious *Advocate*, in all our Claims, at the *Throne* of Gods Mercy, for *protection* againſt the Powers of Darkneſs, and *Communion* with the Children of Light. For, by virtue of her tranſcendent *ſupernatural* Perfections, whereon the clearneſs of this *participated Image* of the Majeſty and Perfections of the *Deity*, is grounded, ſhe more intimately receives the *Irradiations*, not only of the *Beauty* of God, and the *delights* of his Glory; but alſo, of his *Knowledge*, *Will* and *Power*, as to the *Merits of Chriſt*, the *efficacy of Sacraments*, the *Operations* of *interiour* Grace, and *Communion* of the *Saints*; eſpecially, as to all the *Concerns* of Gods *Servants*, relating to their *bleſſed State*. For, all *Divines* agree in this *priviledge* of the glorious *Saints*; [*Conc. Senonenſ.* Decret. fid. 13. *Greg.* l. 2. Mor. c. 2. *Aug.* l. 20. civ. c. 21. & 22. c. 29. *Anſelm.* l. Similitud. c. 57. *Greg.* l. 2. Dial. c. 35. *D. Th.* 2. 2. q. 180. art. 5. ad 3. *Bon.* Soliloq. c. 4. *Smiſing.* tr. 1. [illegible]. n. 220. *Leſſ.* l. 2. Sum. Bon. c. 9.] which therefore muſt be allow'd *ſupereminently*

eminently to the *Queen of Saints*, as to her perfect *knowledge* of all the *Petitions* of Her *Devotes*; And Gods marvelous *Bounty* to Her, abundantly convincing us, of *her* wonderful *Acceptableneſs* to God, for the confirming this our *Confidence*, of ſucceeding, in thoſe *Prayers*, we offer by Her, through Gods gracious *condeſcendence* to our Requeſts, accordingly made for us.

LII. Wherein we are further *confirm'd*, from Gods Sacred *Promiſes*, graciouſly to *harken* to the *Prayers* of the *Saints*, and actually *granting* many Favours to their Clients, upon their account; [*Gen.* 26. 5. *Exod.* 32. 13. 3. *Reg.* 11. 12. & 4. *Reg.* 19. 34. *Iſaiæ* 37. 35. *Eccl.* 44. 24. & *Apoc.* 5. 8.] But we are much more *inſur'd* in this *Confidence*, while our *Petitions* are offer'd up to *JESUS*, by the *Greateſt* of the *Saints*; And our Hope is yet further *enforc'd*, from the Contemplation of that *Excellent Obedience*, which Chriſt (though *Mortal*, yet a *God*, as obſerv'd towards *Joſue* 10. 14.) was pleas'd to *pay* unto Her *Commands*; [*Luc.* 2. 51. & *Jo.* 2. 8.] not only, as an Illuſtrious *Pattern*, left to all *Children*, *Diſciples* and *Subjects*, of their *Duty*; but alſo, as a ſtrong *Encouragement* to the *Devotes* of the holy *Mother* of *JESUS*, to *petition* Her; with a ſpecial *Hope* of ſucceſs, by Her *pleading* for us, to ſo kind a *Son*, and ſo gracious a *Friend* and *Father*. So that, *if the Horrour of our ſins*, ſaith St. *Bern.* [Serm. ſup.

ſup. Signum magnum.] *makes us dread to appear in the preſence of an Angry and Juſt God, let's have recourſe to holy* Mary, *a moſt proper Mediatrice, to our Mediator* JESUS; *Through whom,* ſayes the ſame holy *Father,* [Serm. Nativ. Mar.] *all our Hope, all Grace, all Salvation, flows down upon us.*

Sect. XIV.

That the Mediation of Holy Mary, *derogates not from the Dignity of our only Mediator,* JESUS.

LIII. HEnce it ſeems manifeſt, to any *calm Conſiderer,* That no one *Expreſſion,* or *Practice,* uſed in the *Contemplations, on the Life and Glory of the holy Mother of* JESUS; or by her *Devotes,* with the Approbation of *Church* Authority; detracts in the leaſt, either from the *Infinite* Majeſty and Perfections of God, or from the *all-ſufficient,* and moſt *effectual Mediation* of JESUS Chriſt; *Whom,* all ſtill acknowledge, with the *Apoſtle,* [1 *Tim.* 2. 5.] *The One Mediator of God and Men, who gave Himſelf a Redemption for many*; And thus, as the ſame Great *Apoſtle* ſpeaks [*Coloſ.* 1.20.] *pacifying all, by the Blood of the Croſs*; and by the conſequent *Fruits,* deriv'd from that

attoning Sacrifice, the *proper Act*, of the Office of our *One Mediator* JESUS; for that *End*, clad in our *Flesh*, which could *shed* its *blood*, *dye*, and *appease* the Justice of an *offended* God, through the *Dignity* of his Divine *Person*, wherein it *subsists*; [*Heb.* 9. 12. & 15.]

LIV. Wherefore, if *Deeds*, or exteriour Acts, much rather *Words*, have *divers significations*, appliable to their several *Analogates*, by attribution to one *Chief*, whose *property* they in some *measure* imitate. Thus, *As* with the same *bended knee*, (by the direction of our *Reason* and *Will*, taking their Measures from several *Motives*,) we give *Divine Worship* to God, *Saint-Servitude* to glorifi'd Creatures, and *Civil Veneration* to our Parents and Princes; because the *Saints* in Heaven, by *Grace*; and the *Monarchs* of this World, by a *Commissive Power*; partake with God, in his *Sanctity* and *Soveraignty*; and by *appropriation*, are dignifi'd with *Titles*, *proper* to the Divinity; [*Exod.* 7. 1. & 22. 8. & 1. *Reg.* 28. 13. & *Ps.* 46. 10. & 81. 6. & *Jo.* 10. 34.] albeit the *name of God*, at its *first* sound, creates in us an *Idea*, of a most *Excellent*, *Independent* and *Immortal Being*; [*Aug.* l. 1. Doctr. Christ. c. 6.] *So* likewise the voice *Mediator*, refers us to *several Persons*, as represented to us, under their several *Characters* and *Merits*; An *Umpire*, in a Reference betwixt disagreeing Parties, is a *Mediator*, finishing differences between Man and Man; A *Messenger* in a Treaty of Peace, betwixt warring Kingdoms

doms, is a *Mediator*, reporting Articles of Limits and Commerce, between People of different Intereſts; a *Petitioner*, in a breach of Duty, betwixt a Subject and his Superior, is a *Mediator*, pleading *Pardon* for paſt Crimes, and *Protection* of his Perſon for the future.

LV. All theſe wayes, Chriſt is *properly* our *Mediator*; *firſt*, as an *Umpire*, judging, that Peace may be re-eſtabliſh'd with God, if *he* remits our faults, and *we* obey his Laws; [S. *Ambr.* 1 Tim. c. 2.] *Then*, as Gods *Meſſenger*, proclaiming, under what Conditions, Heaven is ſettled upon Believers; [*Hebr.* 9. 15.] *Next*, as our *Advocate*, ſtill pleading at Gods Bar, for Grace and Mercy; [Rom. 8. 34.] and yet, by *Appropriation*, *Prieſts*, in the *Tribunal* of Repentance, are *Umpires*; *Preachers*, in their *Pulpits*, are Gods *Meſſengers*; and the *Miniſters* of the *Propitiatory Sacrifice*, at Gods Altars; and the *Prayers*, *Groans* and *Tears* of a *Penitent* ſinner, in his private *Oratory*; are *Petitioners*, at the Throne of Grace. And thus at leaſt, not only, the *living* Moyſes, [*Deut.* 5. 5. & *Rom.* 15. 30.] but the *glorified* Saints alſo, [*Apoc.* 5. 8.] are truly *Mediators*, between God, and his guilty People; [*Hier.* l. contr. Vigilant.] Much rather, the *Mother* of *JESUS*, and *Queen* of all Saints and Angels; unleſs, the *more acceptable* they be to God, and the *greater* their Glory; their *Power* ſhould be *leſs*, and their *Prayers* more Fruitleſs; which is very *in-*

conſequent, to that glorious *State*, and *co-heirſhip* with Chriſt, our great *Advocate*; [*Apoc.* 2 26. & 8. 3.] and to the *Communion* of Saints, and that *compaſſion* of the Heavenly Citizens, which they ſo eagerly practic'd, towards their once *Fellow-Captives*.

LVI. But that other *Mediation*, by way of *Sacrifice*, and *Propitiation* through the *blood* of the Croſs, cancelling Gods *Sentence drawn up againſt us*, by the exuberant *Dignity* of the *Perſon ſuffering*; this is ſo *proper* to JESUS, that he alone is the *One Mediator*; *In ſubſtance*, becauſe the Perſon of God, ſubſtantially unites the *Natures* of *God* and *Man*; and by *Operation*, becauſe the *Merits* of his Humane Nature, *con-ſubſiſting* with the Divine, paid the *whole Debt* of our Crimes, eſtabliſh'd *Seals* for our Sanctification, and through them, gave us a co-heirſhip to Heaven; [1 *Tim.* 2. 5. & 6. ubi *Chryſ. Ambr. Theophylact. Theodoret. Aug.* l. 9. Civ. c. 19. *Fulgent.* l. de fid. ad Petr. c. 2. *Hilar.* l. 9. Trin. *Cyril.* l. 12. Theſ. c. 10.] So that, although *Prieſts* at the *Altar* do offer, the *Propitiatory* and *Satisfactory Sacrifice* of our *Mediator*, and the Saints in *Heaven*, may commemorate *its efficacy*, to move Gods *Clemency*, to pardon our Crimes, through the Merits of that our *Mediator*, offer'd and commemorated; yet not by their *perſonal Mediation*, otherwiſe than by way of *Application* and *Prayer* to God. [*Apoc.* 5. 8. & ſeqq.]

LVII. In

LVII. In like manner, The ſeveral *Expreſſions* us'd by the *Devotes* of holy *Mary*; of their *Hope* of her Aid, for their *freedom* from preſent or future Calamities, of *Sin*, *Sickneſs*, *Captivity*; For her *Protection*, againſt the *Powers* of Darkneſs, from manifold *Temptations*, and the dreadful *Caſualties* of this wretched Life; in *imploring* Her Mercy, to *pitty* and *bleſs* them, and to *ſhield* them from the ſeverity of Gods Wrath, in the *day of his Vintage*, and height of his *Juſtice* againſt rebellious *Criminals*; whereof, the *Offices* of the Church, and *Writings* of the Fathers, are full; can raiſe no other *Idea* in the Mind of a *Right Believer*, than of the peculiar *efficacy* of her *Prayers*, upon our earneſt *Suit*, made to God for us, for thoſe *Ends*, grounded on thoſe *ſuper-eminent Prerogatives*, of her *Maternity*, *Innocency* and *Holineſs*; whereby, *firſt* her *Perſon*, *then* her *Mediation of Interceſſion*, according to Gods *Rule*, in the Caſe of *Abel*, [Gen. 4. 4.] hath a moſt ſublime *Acceptableneſs* to God, for us; And thus too, at a *vaſt degree*, beneath the *Mediation* of *JESUS*; foraſmuch, as *JESUS* mediates, as well by his *Nature* and *Subſtance*, as by his *Office* and *Operation*, being God and Man in One Perſon; *then*, becauſe he pays a *condign Price*, to the fullneſs of our *Debt*, and not only *prays* for us; *alſo*, that he *pleads* in virtue of his *own Merits*, not in right of *Adoption*, but of *Filiation*; whereas, the *Mediation* of holy

Mary, is only by way of *Supplication*, [*Conc. Chalced.* act. 11. & *Synod.* 6. c. 7.] originally depending on her *Adoption*, by preſerving Grace, through Gods *free Gift*, and Chriſts *foreſeen Merits*; though with pre-eminence to all *Pure Creatures*; and therefore, to a moſt ſublime degree, of *inſuring* our Hopes, *Protecting* our Perſons, and *obtaining* Gods Mercies, by the *Efficacy* of her Prayers, according to the *proportion* of that Her *pre-eminent* acceptableneſs.

LVIII. Neither doth Gods *abſolute Soveraignty* over all Creatures, *unqueſtionable Power* to relieve all their wants and Miſeries, and *Fatherly invitation* of All, to *come to Him*, and to plead at the Bar of his Mercies; make *void*, that Duty of *Servitude*, all owe to their *Betters*, according to the ſeveral degrees of their *Civil*, or *Sacred* preference; or reſtrain that charming force of the *Mediation* of the *Saints*, in their ſub-ordinate Stations of Glory, which *Chriſt* allows to the *Prayers* of *Sinners*, however deteſtable, through their *Crimes* and *Rebellions* againſt God; or *abſolutely interdict*, our *Addreſſes* to God, by his *Favourites*; conſidering on the one ſide, the *awfulneſs* of Gods Majeſty, and mans *unworthineſs* by ſin; and on the other, all the due *Qualifications* of *glorious* Creatures, to *obtain* of God, what, through the *Merits* of *JESUS*, we petition, by *Them*; either from the *reflection*, on our own *Demerits*, or from the efficacy of our

Commu-

Communion with them in our Requeſts. For which Reaſon, the great *Apoſtle* of the *Gentiles* thought it not, in the leaſt to derogate, from the *Abſolute Dominion* of God, the *Efficacy* of his Power, or the *condeſcendency* of his Fatherly Care for us, when with repeated Inſtances, *he begs his Converts to pray to God for Him*; [*Rom.* 15. 30. *Eph.* 6. 19. *Col.* 4. 3. & 1 *Theſ.* 5. 25. *Hebr.* 13. 18.] Much leſs can it *Eclipſe* the Majeſty and Luſtre of Gods *Royalties*, that *Sinners*, *conſcious* of their unworthineſs, and *dreading* Gods Holineſs, humbly *Venerate*, and *Pray* to *Holy Mary*, to offer up her *Requeſts* unto Her ſo *gracious Father*, *Son and Spouſe*, for our relief; ſince Gods exceſſive Love hath ſo copiouſly qualifi'd *Her*, with the moſt ſublime *Prerogatives*, of her Divine *Maternity*, and a proportion'd *Innocency* and *Holineſs*; whereby to render Her *Perſon* and *Petitions* more acceptable to himſelf; and her *Devotes* more *active* in their *Addreſſes*, and more *confident* of ſucceſs, in their humble and reaſonable *Suits*; This is a *Demonſtration*, drawn from the *Intrinſick Merits* of the Cauſe, and frequently inſiſted upon, by the *Holy Fathers*, in their *Doctrine* and *Practice*, concerning this ſuper-eminent, *Sacred* and *Religious Worſhip* of holy *Mary*. Though ſtill, with an indiſpenſable *ſubordination* to, and *dependency* on JESUS, the Son of the eternal God, our *Soveraign Mediator* and *Peace-maker*; and the *head ſpring*

of all our *Hopes*, and of all Mercy, Grace and Glory; and alſo, of the ſeveral *ſub-ordinate degrees*, of the acceptableneſs of the Saints, in their Petitions to God for us; and conſequently, of that *firſt Rank*, the holy *Mother* of *JESUS* challenges thereby, in the *Hierarchy* of our *glorious Petitioners*; and of all thoſe ſuperlative *Praiſes*, *Titles* of honour, *Marks* of internal Worſhip and *Mediation* of Interceſſion, aſſerted and practic'd in our *Innocent Contemplations*; 1. as *Pious*, in giving due *Veneration* to a *glorified Creature* of her Excellent *Stile* and *Grandeur*, without offence to the *God* of all *Grace* and *Glory*; 2. And *uſeful*, by inviting all the *Diſciples of JESUS*, to worſhip God, ſo *glorious* in the *Queen of Saints and Angels*; and to ſeek Mercy from *JESUS*, through the powerful *Mediation* of the holy *Mother of JESUS*.

Sect. XV.

That the Exaltation of the Holy Mother of JESUS, *above all the Choires of glorified Creatures, renders not the Contemplations, uſeleſs to Chriſtians.*

LIX. HAving clearly evidenc'd, from the *true Motive, Rule* and *proper End*, of the *Worſhip* of the Saints, *That our Catholick Devotions* addreſs'd to *Them*; and upon more preſſing *Arguments, ſuper-eminently* due to the holy *Mother* of *JESUS*, can no way prejudice the undiſpenſable *Right, Meaſure*, and *terminative Object* of our Divine Worſhip, due to *God*, and to Him *only*; and moreover, that they are *Pious* in themſelves, *due* to the Saints, and *uſeful* to the needy, humble and confident *Petitioner*: I ſhall finiſh this *Apology*, with a further Illuſtration of *two* Material Points; *Firſt*, That *the tranſcendent Glory of the holy Mother of* JESUS, *above all the Choires of Saints and Angels, can be no juſt Plea, againſt the uſe and benefit of the Contemplations. Secondly*, That *the Contemplations are only a Continuation of the Ancient Practice of the Catholick Church, recommended unto us, by the Conſent and Tradition of the Holy Fathers, through all paſt Ages.*

LX. As

LX. As to the *first Position*; The Opposers of the Contemplations, do allow, *first*, That *the Saints in Heaven, do pray for us here on Earth*; *then*, That *Sinners may also pray unto the Saints, still their Fellow-Citizens in this World*; wherefore *thirdly*, if the glorious Saints in Heaven, can know by any Means, the Requests we Sinners here make to them; It will demonstratively follow, That *it is both lawful, and beneficial, to invocate those glorious Citizens of Heaven*, Gods Favourites and our Friends; To the same intent, *that they now pray for us*; and after the same manner, *we now pray to the yet living Members of Christ*.

LXI. Now, *That it is possible*, The Saints in Heaven should *know our Petitions here made to Them*, seems easily enough conceivable; without giving those glorious Creatures, either a *Divine Being*, or a *Con-subsistence* in a Divine Person; or any *Divine Attribute*, of *All-presence*, or *All-knowingness*. *First*, from the Amplitude of *Gods Power*, to which we must allow some *Operations*, whose Means and Methods, the most subtile created *Capacity* comprehends not; especially Mans, by Nature, or Sin, confin'd to sensible and sublunary Productions; as is manifest, in the *System of the heavenly Bodies*, *Generation of Winds*, *Motion of Seas*, *Convayance of Sounds*, &c. which wonders of Nature, *Philosophy*, however clear-sighted, could never *discover*

to

to the ſatisfaction of All. *Secondly*, From the ſucceſsful *Attempts of Art*; eſpecially in this Ingenious Age, in the diſcovery of *Acuſtick Tubes*, and *Ophthalmick Inſtruments*, for the convayance of very *diſtant* Material Objects, to the *Ear* and *Eye*. *Thirdly*, From moſt certain *Matter of Fact*, bearing proportion with our *Lemma*: For *Samuel* knew the Secrets of King *Saul*, *Elizeus* of his Servant *Giezi*, and of the King of *Syria*; *Daniel* of *Nebuchodonozor*, St. *Peter* of *Ananias*; and the holy *Prophets*, of *Perſons*, *Places*, and *Times diſtant*. [1 *Reg.* 9. 19 & l. 4. 5. 25. & cap. 6. 9. *Dan.* 2. 26. & *Act.* 5. 1.]

LXII. *Fourthly*, From the *Manner*, *How* this knowledge of our Petitions, may probably be *convay'd* unto, or acquir'd by, the glorifi'd Spirits; Albeit, it concerns not us, *as Chriſtians*, who walk by Faith, *that the Thing is*, when duely propos'd, as a Divine Credible; to know, *how that thing can be*; as, *how God is one, in Three Perſons? how the Word is made Fleſh? how a corporal Fire can burn a Spirit?* Becauſe *Faith*, having no *Intrinſick Motive*, aſſents only to the *Verity* reveal'd; but leaves all Diſputes, concerning the *Manner*, *How*? to *Philoſophy*; as a *Curioſity*, not at all appertaining to *Religion*; which only teaches us, to *learn our Divine Credibles*, from the un-diſputed Heads, *Eminential*, or *Repreſentative*, of the Churches Hierarchy. The *Manner* therefore, How theſe

Secret

Secret Petitions of Sinners may be imparted to the *glorious Saints*, according to *School-Divines*, possibly may be; *either* by an *Intuitive* Vision of our Desires, however *secret* and *distant*, either in themselves, *or* in the *Superiour Light* of Gods Essence, which is an *Eminential Myrror* of all Truths; For this knowledge is an Illustrious Branch of the *Theological Science of the Saints*; [*Conc. Senon.* Decret. 13. fid. *Bern.* l. 5. Consid. c. 1. *Aug.* l. 13. Conf. c. 25. *Dion.* l. div. Nom. c. 7. *Scot.* 3. d. 14. q. 2. n. 20.] *Or* by an *Abstractive* knowledge thereof, by Means of some created *Images*, to that end ordain'd by the Almighty, for the *supplying* the activity of *absent*, or *too distant* Objects, relating to the State of *each Saint*, according to the Amplitude of their *Merits* and *Glory*; which the *Fathers* and *Doctors*, allow to the *Angels* and *Adam*, in their first Creation; [*Aug.* l. 4. Gen. ad lit. c. 23. & 29. & 11. Civ. c. 7. & 29. *Scot.* 3. d. 3. q. 9. n. 10. & *D. Bon.* d. 4. a. 3. q. 1. & 2. & *D. Th.* 22. q. 62. a 1. ad 3.] And is therefore *much more* allowable to Creatures, in their State of *consummated* Happiness.

LXIII. As to the *Saints knowledge* of our Petitions, by the Way of *Intuitive* Vision, *two Things* are very observable; *First*, That we must not *confine* the Science of the Saints, *either* to an essential dependence, on *Sense* or *Fancy*, *or to* a prefix'd *limit* of the *Sphere* of their Operations; since *Souls* in their State of

of *Separation*, have their *Intellectual* Faculties, as well as *Angels*; and without queſtion, of a far greater Sphere, even according to the Courſe of Nature, than any *Senſe*, however active and *comprehenſive*; becauſe in their Operations, they are *exempt* from material *Organs* and *Images*; and therefore the *Sphere* of their Activity, as well as the *method* and *manner* of their *intentional* Productions, are not *diſtinctly* comprehended by us, nor conſequently may they be preſcrib'd and *limited* by us; any more than the *Fecundity* of the Earth, the *Influences* of the Stars, or the *Agility* of the Intelligences. Thus, *to demonſtrate*, That there is no manifeſt Impoſſibility, for the *Saints*, in their full *Glory*, to know *Intuitively*, in their own *Natural Exiſtence*, the Prayers of their Clients, here below, at *any* diſtance, made unto Them.

LXIV. But then *ſecondly*, The *Eſſence* of God is abſolutely an *infinite Myrror*, *Eminentially* and *diſtinctly* comprehending, and repreſenting all *poſſible*, *paſt*, *preſent* and *future*, even *conditional Beings*; Simple and Complex; however Contingent, Gods will having once decreed their *Futurition*; *abſolutely*, or with reference to ſome *condition*; not as to *Gods will*, which is effectual, as it paſſeth on the Object; but as to the *Thing willed*, which depends on ſome condition, not *actuated* by that *Will*, and which therefore remains *purely* in a State of poſſibility. Thus, Gods *Eſſence* is the

the Superiour and *Eminential Light* of the Saints; able to supply, in a *more elevated* and *comprehensive* manner, the *Motive*, *Activity* and *Vigour* of all created Objects, as to the *Intuitive Vision* of each; and of this the *Royal Prophet* speaks, [Pſ. 35. 10.] That in This *Infinite Light*, the Bleſſed ſhall ſee all the inferiour Lights; The Majeſty of *Gods Face*, ſerving as a *Sun*, not only to diſcover, and embelliſh the glorious Beauties of the *heavenly Paradice*; but alſo, to *repreſent* in its ſelf, after a moſt perfect Manner, whatever may *con-naturally* appertain to the *Science of the Saints*; [*Apoc.* 21. 23.] & conſequently, the moſt *individual* Conditions of every one of their Devotes; [*Greg.* l. 12. Moral. c. 14. & l. 2. Dial. c. 35. & l. 4. c. 33.] as our Bleſſed Lord expreſly declares, in that *Jubilee* he affirms to be amongſt the Angels, upon the Repentance of every Sinner; [*Luc.* 15. 10] and that every glorious Soul ſhall then be *equal* to Angels; [Matt. 22. 30. Luc. 20. 36.] and that they All, ſhall retain the ſelf-ſame *Zeal*, for the Advancement of Gods Glory, by the Converſion of Sinners, as when yet their fellow Mortals; [Matt. 22. 39. & 1 *Cor.* 13. 8. & 1 *Jo.* 4. 20.] That bleſſed Multitude of glorified Creatures, being *ever ſollicitous*, for the Salvation of our Souls, however *ſecure* they be, of their own Glory; as St. *Cypr.* ſpeaks; [*Serm.* 4. de Mortal.] and ought *ſuperlatively* to be appli'd to the *Mother of beautiful Love.*

LXV. *Next*,

LXV. *Next*, as to the *Abſtractive knowledge*, which the Saints poſſibly may have, of the *ſecret Petitions* of their Clients on Earth; the Caſe ſeems *cleer*, above all Exception; Since *Fathers* and *Doctors* ſeem agreed, That the Angels were therewith endow'd, as to their *Evening Science*, of Creatures in their *Natural* State; [*Aug.* l. 4. Gen. ad Litt. c. 29. & l. 11. Civ. c. 7. & 29. *Scot.* 2. d. 3. q. 9. n. 16.] and *Adam* in his original Innocence; [*Eccl.* 17. 6.] as to the *Eſſence* of God, and the manifold *Natures*, *Properties* and *Operations* of Creatures; and ſuper-eminently muſt be the ſpecial *Priviledge* of the ever *Immaculate Mother* of *JESUS*, if allow'd to any *PURE CREATURE*; [D. *Thom.* p. 3. q. 27. a. 1. D. *Bon.* 3. d. 3. q. 1. a. 1. q. 3. *Scot.* q. 1. n. 10. *Smiſ.* tom. 1. d. 6. n. 299. *Felix* c. 9. de *Viſion.* diff. 2. n. 5.]

LXVI. But, as to the *Manner* of ſtating the practice of this *Abſtractive knowledge*; and eſpecially, *How the Saints do know, abſtractively*, *the Prayers of their Devotes*, in their private *Cloſets*, or in the more private Cabinets of their *Souls*; and this, however *tranſcendent* the glorious Station of the *Saint* is; there is no *manifeſt Repugnance*, That this knowledge may be acquir'd, *either* by Divine *Revelation*, *or* by the Miniſtry of *Angels*, to that end appointed; And both ways, *either* by an Intellectual *Speaking* and *Hearing*, whereby God, and his Angels communicate actual know-

knowledge of their Prayers, as the bleſſed Spirits do now *communicate* theirs to each other, at an *indefinite* Diſtance; in their State of Glory, much amplifi'd, by the aid of ſuper-natural permanent Lights; *Or* elſe, by transfus'd *Images*, diſtinctly repreſenting their Requeſts, at whatever diſtance, abſent; *Or* by ſome other means, poſſible to God, and as it pleaſeth Him, though *neither* comprehended by us.

LXVII. For, as I ſaid, It matters not, *How the Saints know their Clients Petitions?* The *Church* being not at all concern'd, In *ſtating* that *Queſtion*; or in *prying* into the *Quiddities*, or *Modalities* of Reveal'd Truths; but humbly acquieſcing, in an *Aſſent* to the Exiſtence, or *Being of them*, preciſely upon the *extrinſick Teſtimony*, *of that Legal Propoſer*, *of their being reveal'd*; who muſt be acknowledg'd by *All*, to be the moſt *convinceing*, to any *prudent Enquirer* after Chriſtian Truth; and further, to be moſt conſpicuouſly *authoriz'd*, and *atteſted*, by the *written Word* of God. However, from theſe ſeveral rehears'd wayes, of *Intuitive* and *Abſtractive* Knowledges, which the Saints in Glory may have *of us* Mortals; and of our moſt *ſecret* thoughts and Affections, *at any diſtance*; It appears evidently, That this their *knowledge* of *our* Petitions, here made to *Them*, is *poſſible*; and is confirm'd, from the aforeſaid *Matters of Fact*; ſeveral *Prophets* and *Saints*, by ſuch a *Viſion*,

Viſion, or *Revelation*, or *otherwiſe*, exactly knowing Things *done*, or *ſpoken*, in *Abſence*, and at a vaſt *Diſtance*; even thoſe things, which had then, *no being*, but in the Divine *Eſſence*, or in their *abſtractive Images*; as is evident, in the Prophecies of the *Birth*, *Wonders* and *Kingdom* of *JESUS*, under the *Old Law*; and of the Kingdom of *GOD* and the Saints, in the *New*.

LXVIII. Thus then, the *glorious* Saints, if not by the *Vivacity* of their own *Intellectuals*, in that *elevated* State of bliſs; yet by thoſe other *Mediate Helps*, know ſuch Requeſts of their *Petitioners*, at whatever *diſtance*, as may *concern* Them, conſidering their *State* of ſuper-abundant *Charity* and *Pitty*; and the thence *ampliſi'd Communion* of the Saints, in ſpiritual Favours, *amongſt themſelves*, and alſo *to*, and *for* us; God, of his *Fatherly* Love and Mercy, graciouſly indulging the *uſe* of ſuch *Advocates* for us, who were ſometimes *acquainted* with our Miſeries; and from what they then ſuffer'd, and needed, learn'd to compaſſion the yet afflicted *Members* of Chriſt, ſtill groaning in the *Chains* of Senſuality.

LXIX. This ſuppos'd, 'tis manifeſt, That *our Addreſſes to the holy Mother of JESUS*, ſo *Innocent*, ſo *full of GRACE*, ſo *exalted in Glory*; (*Firſt*, by *Praiſes*, *Titles* of Honour, and ſenſible *Acts of Veneration* ſuiting with the degree of her ſuper-eminent Excellencies, above *All Pure Creatures*, of whatever Stile

or Perfection; *Next*, by expreſs *Invocation* of her Aid, for the *procuring* thoſe Favours, we *hope*, by Her efficacious *Interceſſion to God*, for us; grounded on thoſe Her endearing Grandeurs, and Gods gracious Promiſes;) *are exceedingly uſeful to us.*

LXX. For, *abſolutely*, and *univerſally*, to make void this congruous and comfortable *Advantage* of *Saint-worſhip*, as to *All Saints*, *All Requeſts*, and *All Petitioners*: It muſt be peremptorily *reſolv'd*; *Firſt*, That no Saint, ever petition'd by Mortals, *can poſſibly*, by any power of God; or at leaſt *doth not*, *by any Means*, know any one *Thing* done here; or at leaſt, *Not any one ſingle Requeſt* of ours; Or that knowing any, yet *will not Mediate* to God for our relief; Or that Mediating for us, They *cannot obtain* the Grant of any *one Requeſt*, by Them, made to God, for us. *Secondly*, That, neither the *Saint*, ſo *petition'd* by us; nor any *other* Saint or Angel, upon *our* Petition, made *to Them*, or *to God* through them; theſe our Petitions, *known*, or *not known* to Them, but ſeen diſtinctly by God; They, either *Mediating in particular*, *for ſome*; or more amply, *for all* their Petitioners, at any time being; or yet *more Generally*, *for all* their Co-members, here in diſtreſs; Theſe, either *begging*, or *not begging* their Aid, or *Gods gracious Regard*, to thoſe Interceſſions of the Saints, *one of thoſe ways*, made to God; It muſt be *further Reſolv'd*,

solv'd, That no Saint *can be assum'd*, even by the absolute, and *extraordinary Power*, of an Omnipotent God, at his own pleasure, as an *Instrument* of his Free and unlimited Providence, for the *Relief of our Necessities*; And that God, in any wise, *cannot* establish one *Hierarchy*, or Empire of *Illuminating*, *Inflaming*, and *Ministring* Spirits, in the *two* Churches, *Militant* and *Triumphant*; and this precisely, *because He is our Soveraign Lord, can Himself relieve our Wants, and doth with a fatherly Love invite us, to come to Him*, [Mat. 11. 28.]

LXXI. But this surely were *too great boldness*, peremptorily to Assert; since, the *secrets of Gods Power and Counsels are unscrutable*, and that the *Mediation of the Saints for Sinners*, taught and practic'd by the Catholick Church, is so *congruous*, *no where forbidden*, *nor involves any apparent Contradiction*, *or Undecency*. For if, *any such knowledge* of our Petitions, *can be* in the Saints; or *any such Petition be made* by Them to God, or any Divine regard *be had* to our Petitions, *for any Saints-sake*, so *prais'd*, *Honour'd*, *Worship'd*, or *Requested* by us: It *follows manifestly*, That our Saint-servitude is *useful* to us; Because, if *any* Saint, doth *any* way know and relieve *any* Petitioner, *to Them*; or *to God*, *through Them*; It is *useful*, *at any time*, *and for any want*, to implore their Help and Acceptableness to God; who being super-abundantly *Good* and *Bountiful*,

'tis likely, may *then*, and *thus*, give Relief unto us; And if *thus*, for *any* Saint, much rather, for the *Glorious Mother* of *JESUS*, ſuper-eminently priviledg'd, above all Saints and Angels.

LXXII. But there be *ſome*, who would faſten upon our *Catholick Addreſſes* to the Glorious Saints, That, *either we*, who pray to the Saints; *or God*, who reveals to Them, our Petitions; therefore doth it, That the Saints may further to God, the knowledge, *either* of our Prayers, *or* of our Wants; in order, to work a *greater Indulgence* in God to us; which is *an unjuſtifiable Calumny*, no where hinted at, by any Catholick *Tradition*, *Council*, *Father* or *Practice*; All agreeing, in this *one Verity*, That the Glorious Saints, being exceedingly in *favour* with God, upon account of their *participated* ſuper-natural Endowments of Grace and Glory, *inherent* in Them, and *transfiguring* Them into a *Divine Likeneſs* and *Being*; may more effectually *obtain* of Gods Clemency, the *Grant* of our Petitions, *we* for our *Great* and *Frequent* ſins, oft *deſerve not*. And it is indeed, a large *demonſtration* of our good Gods ſuper-abundant *Love to us*, that he makes known our *Prayers*, to the glorious Saints, by occaſional *Intuitive* or *Abſtractive Illuminations*; and is *kind* to us, for their ſakes; Albeit too, God thereby preſerves a congruous *Subordination*, *co-herency* and *Communion*, between the Members of the *Mili-*

Militant and *Triumphant* Churches, under the gracious *Illapſes* of ſuper-natural *Lights* and *Graces*, for ſupporting the Dignity and Order of the ſpiritual *Hierarchy* of the Elect; from the *Supream Monarch* of both; and for the encouraging *Humble and Timorous* Petitioners, by aſſigning us, ſuch *glorious* Advocates, ſuch *powerful* Co-adjutors, at the Throne of a ſo oft *provok'd Judge*, and amidſt ſo many deſperate and *entangling Miſeries*.

Sect. XVI.

That the Contemplations, are only a Continuation, of the Antient Doctrine and Practice of the Catholick Church.

LXXIII. THere remains now, only the *ſecond* and *concluſive Point* of this *Apology*; The ſhewing, from the *Records of all paſt Ages*, the *Doctrine* and *Practice*, offer'd to the *Devotes* of *holy Mary*, the Mother of *JESUS*, in the *Contemplations on Her Life and Glory*, to contain nothing *New*, beſides the *Method*; and therefore to be blameleſs, both in the *Matter and Deſign*; being only a new model'd Continuation of the Devotions of our Fore-Fathers, in ſeveral *Ages*, *Tongues* and *Nations*; ſupported by an *uniform Tradition* of *Holy Fathers*, *Doctors and Preachers*; and co-herent with the un-interrupted Au-

thority of the *ſucceeding Chief, Eminential and Repreſentative Governours* of the Catholick Church; who are the Fathers of our Faith, under Chriſt. And certainly, it muſt appear to any *Rational* and conſidering Chriſtian, to be an *extream Folly, and Inſolent Madneſs*, according to St. *Auguſtine*'s Rule, [*Epiſt.* 118. ad Jan.] *to diſpute a Catholick Doctrine and Duty, which the whole Church hath canoniz'd, as holy and profitable, by her perpetual Acceptance and Practice*; and whoſe *Oppoſers*, have ſtill been branded, with the vileſt Notes and Characters of *Ignominy*, by the undoubted *Rulers* and *Paſtors* of that Church; and accounted *Violators* of the *Majeſty*, *Innocency*, *Holineſs* and *Glory* of the *Son*, while they abrogate or impair the *Honour of his Divine Sanctuary*, *Holy* Mary *the Mother of* JESUS. For *the Ignominy and Scorns paſt on the Parent, is alſo the contumely of the Child*, [*Eccl.* 3. 13.]

LXXIV. Nor may we abridge the *Veneration*, due to *Holy Mary*; *ſince* her *Son* JESUS would not infringe a *Rule of Honour* to Her, engrafted by *Nature* in All Children, and by *Grace* confirm'd and recommended to all; [*Luc.* 2. 51.] *Since* the *Holy Ghoſt* hath through all *States of Gods People*, ſince *Adams* Fall, by the Pens of the Divine *Writers*, pronounc'd the lofty and Magnificent *Panegyricks* of the Mother of JESUS; [*Gen.* 3. 15. *Pſalm* 86. 3. Matt. 1. 16.] and *ſince* our Soveraign Lord, has by a *ſpecial Commiſſion*, made

made all Christians, *adoptive Children of the Mother of* JESUS; and by his last breath, oblig'd all to accept *Her*, as *such*; and to pay all those Marks of *Honour* to Her, which may become that *Duty* and *report*, we have to JESUS; [*Jo.* 19.27.] So that, there cannot be a greater *Reproach*, cast upon a *Christian*, next to his *Apostacy from Christ*, *by Heresie or Schism*, than to contaminate this holy *Sanctuary* of Christ, by ravishing the *Honour* and *Veneration* due to *Holy Mary*, who gave to JESUS, those rich Springs of *peace-making Blood*, which was the *price of the World*, the *Laver of our Souls*, and *purchase of our Glory*; and *by whom all Nations are bless'd*. In pursuance of which Magnificent Favours, all Generations of the *Catholick Church*, have been ever busie in the *Praises*, *Honour and Worship* of that *rich Fountain*, whence those precious *Streams* of super-natural Blessings issu'd; and in courting *Her*, by their humble Addresses, for *Protection*, and *Intercession to God* for us; Whence, such copious Blessings have already *flow'd*, in the Souls of the *Saints*, the living *Images* of God, and *Temples* of his Sanctity, Grace and Glory. All which will manifestly appear, by the following *Testimonies* of the *Fathers*, in the several *Ages of the Church*; carrying in themselves, and handing unto us, the *sense and Practice* of the Diffusive Church, holding Communion with, and Obe-

dience to, the Eminential and Repreſentative.

Sect. XVII.

Illuſtrious Teſtimonies of the Reverence, of the firſt Age of the Church, towards the Holy Mother of JESUS; *as a Rule to all ſucceeding Ages, thereof.*

LXXV. THE *firſt Age* offers to us, the ſacred and venerable *Teſtimonies* of the holy *Evangeliſts*, *Apoſtles*, and ſome *Fathers* of the *Infant* Church of Chriſt; though only glancing briefly at the eminent *Priviledges*, *Perfections* and *Merits* of this Divine Creature; and the conſequent *efficacy* of her *Power*, at the *throne of Mercy*, of her *Son* JESUS. Under which *Heads* they have left unto all following *Ages*, the moſt Illuſtrious and pithy *Panegyricks* on the *Mother of God*, that could ever be proclaim'd, by the Tongue of *Men or Angels*; that have ſerved to all ſucceeding *Doctors* and *Preachers*, through all Nations, as Theams for their *Sermons* and *Orations*; and which are of that *Majeſty* and *efficacy*, as to bend the *knees* of all *Pure Creatures*, unto her, as their powerful *Queen and Advocate*.

LXXVI. *Firſt*,

LXXVI. *First* then, as to the Illuſtrious *Prerogatives* of Holy *Mary*; ſhe is ſtiled the *Spouſe of the Holy Ghoſt*; (*a*) [Matt. 1. 20. Luc. 1. 35.] The *Mother of* JESUS; (*b*) [Matt. 1. 16. Mar. 6. 2.] and the Miraculous *Inſtrument*, of the ineffable *Union of Con-ſubſiſtence*, of *God* and *Man*, in the *Perſon* of the eternal *Word*; and the *Rich Fountain of the Blood of* JESUS, *ſaving* on the Croſs, *ſanctifying* in the Sacraments, and *pleading* at the Tribunal of Gods Juſtice; (*c*) [Matt. 1. 21. Luke 7. 21. Act. 4. 12. Gal. 4. 4. & 5. & Apoc. 5. 9.] *Titles*, far above thoſe of *Queen of Angels and Refuge of Sinners*.

(*a*) What is born in *Mary*, is of the Holy Ghoſt, *Matt.* 1. 20. The Holy Ghoſt ſhall come down upon Thee, and the Virtue of the moſt High ſhall over-ſhadow Thee, *Luke* 1. 35.

(*b*) Of *Mary* is born JESUS, *Matt.* 1. 16. This is the Son of *Mary*, *Mark* 6. 2.

(*c*) Thou ſhalt call his Name JESUS, for he ſhall ſave his People from their ſins, Matt. 1. 21. He healed many of their Sickneſſes and Sores, and of evil Spirits; and gave ſight to many blind, *Luke* 7. 21. Neither is there any other Name under Heaven, given to Men, in which we have Right to be ſaved, *Act.* 4. 12. God ſent his Son, made of a Woman, made ſubject to the Law; that he might redeem thoſe who were under the Law; that we might receive the Adoption of Children, *Gal.* 4. 4, & 5. Thou wert ſlain, and didſt redeem us, in thy blood, *Apoc.* 5. 9.

LXXVII. *Next*, for the moſt ſublime *virtues* of holy *Mary*, The *Evangeliſts* recommend unto us, Her fervent *Practice of Divine*

vine Contemplation, of *Extatick Prayer*, and of *giving praiſes to her Almighty Benefactor.* (*a*) [Luke 2. 19. Act. 1. 14. & Luke 1. 47.] *Her exeellent Faith.* (*b*) [Luke 1. 45.] *Admirable Purity.* (*c*) [Luke 1. 27. 34. & 38.] *Profound Humility.* (*d*) [Luke 1. 38, 39.] *Perfect Obedience.* (*e*) [Luke 1. 39. & 2. 5.] Her *Fidelity* and *Obſequiouſneſs.* (*f*) [Matt. 2. 11. Luke 1. 56.] Her incomparable *Fortitude* and *Patience.* (*g*) [Luke 2. 4. Jo. 19. 25. Luke 2. 35.[Her ſuper-eminent *Holineſs*, *Merits*, and *Acceptableneſs to God*; even to a degree of *Aſtoniſhment* of the Angels, at the marvellous *application* of Gods Liberality and Power, whereby to enforce and heighten *Them.* (*h*) Luke 1. 28. 30. 42. 48. 49. & 11. 27.]

(*a*) *Mary* conſerv'd all theſe words, meditating on them in her heart. *Luke* 2. 19. All perſever'd in Prayer, with one accord, with *Mary* the Mother of JESUS. Act. 1. 14. Let my Soul magnifie my Lord, *&c. Luke* 1. 47.

(*b*) Bleſſed art Thou, who haſt believed. *Luke* 1. 45.

(*c*) The Angel was ſent to a Virgin, eſpouſed unto *Joſeph*, and the Name of the Virgin was *Mary*. *Luke* 1. 27. How ſhall this be done, for I know not Man. 34. Let it be done to Me, as thou haſt ſaid. 38.

(*d*) Behold the Handmaid of our Lord. *Luke* 1. 38. *Mary* ariſing went to the Mountains. 39.

(*e*) *Mary* went to the Mountains in great haſt. *Luke* 1. 39. *Mary*, big with Child, goes from *Nazareth* to *Bethleem*, to obey the command of *Cæſar*. *Luke* 2. 5.

(*f*) They found JESUS, with *Mary* his Mother. Matt. 2. 11. *Mary* remained with *Elizabeth* about three months. *Luke* 1. 36.

(*g*) *Joſeph* goeth from *Nazareth* to *Bethlehem*, with *Mary* his Spouſe, then big with Child. *Luke* 2. 4. 5. *Mary*, the Mother of JESUS, ſtood near the Croſs. *Jo.* 19. 25. The Sword of the Sorrows of JESUS, ſhall penetrate thy very Soul. *Luke* 2. 35.

(*h*) All

(*b*) All hail, thou who art full of Grace, our Lord is with Thee. Bleſſed art thou above all Women. *Luke* 1. 28. Thou haſt found acceptance in the ſight of God. 30. Thou art the bleſſed amongſt Women. 42. God hath regarded the Humility of his Handmaid; wherefore, behold, all ſhall henceforth call me bleſſed. 48. For he who is Almighty, hath done wonderful things for me. 49. Bleſſed is the Womb that bore Thee; and the Breaſts that ſuckled Thee. *Luke* 11. 27.

LXXVIII. *Then*, as to the Amplitude of the *Spiritual Power* of holy *Mary* the Mother of *JESUS*, in the *Empire* of Grace and Divine Favours, *ſuiting* to thoſe her Illuſtrious *Prerogatives*, *Virtues* and *Merits*; there be *two convincing Demonſtrations*, recorded by the holy *Evangeliſt* St. *Luke*; *firſt*, the ſtupendious *Efficacy* of her ſingle *Fiat*, *Be it done*; for as *Gods Fiat*, in the beginning of *Nature*, was a demonſtrative *Mark* of his proper *Omnipotency*, in extracting the whole *Fabrick* of the World, with all its *Moveables* and *Ornaments*, out of a meer *Nothing*; [*Gen.* 1. 3.] So *Maries Fiat*, in the beginning of *Grace*, as an evident token of her *appropriated* plenitude of *Power*, proportion'd to her *fullneſs of Grace*, co-operating with the Almighty *Source* of all Goodneſs, gives a *Being*, with all *con-natural* Parts and Perfections, to *JESUS*; That *ineffable and moſt Divine Compound of God and Man*, con-ſubſiſting in the One *Perſon* of Gods co-eternal *Word*. (*a*) [*Luke* 1. 38.] *Secondly*, The miraculous *Activity* of her ſuper-naturaliz'd *Voice*, aſſum'd as a ſpecial *Inſtrument* of the *Sanctification* of St. *John Baptiſt*

tiſt, as yet in his Mothers Womb. (*b*) [*Luke* 1. 44.]

(*a*) *Mary* ſaid, behold the Handmaid of our Lord, be it done to me, according to thy word. *Luke* 1. 38.

(*b*) Behold, no ſooner did the voice of thy Salutation come to my Ears, but the child leap'd for joy in my Womb. *Luke* 1. 44.

LXXIX. The efficacy of her *Mediation of Interceſſion* to God, for Mortals, appears manifeſtly, in her ſollicitous *Requeſt* to *JESUS*, at the *Marriage Feaſt* in *Cana* of *Galilee*; (*a*) [Jo. 2. 3.] For the Inſurance whereof, to all Intents, of our *protection* by holy *Mary*, and of her effectual *Mediation* to Himſelf for us, our *bleſſed Lord* formerly gave a moſt ample Inſtance, in his *voluntary ſubjection, and obſequiouſneſs* to her Commands, from the Age of *twelve* years, to *thirty*; (*b*) [*Luke* 2. 51.]

(*a*) The Mother of *JESUS*, ſaid to Him, They have no Wine. *Jo.* 2. 3.

(*b*) *JESUS* went down with *Mary* to *Nazareth*, and was ſubject to Her. *Luke* 2. 51.

LXXX. No wonder now, if the *Angels of Heaven* become Subjects to the Mother of *JESUS*; and that the *Inhabitants of the Earth*, be Her Devotes and Petitioners; unto whom the *Soveraign Lord of Heaven and Earth*, vouchſafes to make himſelf a *Son* and *Subject*. Hence it was; That the *Royal Prophet* re-

reporting to Posterity, a Magnificent *Vision*, wherein God show'd Him, the future *Majesty* and *Prerogatives* of this Divine Creature, tells us; (*a*) [*Ps.* 44. 10.] *That he saw Her Clad in a Mantle of Cloth of Gold, imbroider'd with Jewels, of an infinite rich Variety; standing near to the Almighty himself, even at his right hand*; for St. *Athan.* [Serm. de Deip.] and St. *Greg. Naz.* (*b*) [Tragœd. de Christ. patient.] Explains this *Prophesie*, as an *Essay* of the Grandeurs of holy *Mary*, in her Glory and Power; and therefore the same *holy Prophet*, to mark out unto us, that *Veneration, and Intercession*, we owe to this Glorious *Queen of Angels*, expresly foretells, *guided by the Spirit of Prophets*; (*c*) [*Ps.* cit. 13.] *That the Gentiles, and all the Potentates of the Earth, shall pay Homage to this Divine Mother, and shall become Her Petitioners.*

(a) *Astitit Regina à dextris tuis, in Vestitu de aurato, circundata Varietate*; Ps. 44. 10.

(b) Ὀυρανιάνων ταγμάτων ὑπερτέραν δεσποίναν παντάνασσαν. Empress of the heavenly Orders, Lady and Queen of All. *Naz. cit.*

(c) *Filiæ Tyri in muneribus, vultum tuum deprecabuntur, omnes divites plebis.* Psalm. cit. v. 13.

LXXXI. To these Irrefragable *Authorities*, of the Great *Oracles* of the Gospel of Grace, and *Founders* of our Christianity, agreeing with the *Prophets* of the *Old Law*; evident enough, to convince this mis-believing World, of

of the ſuper-eminent Excellencies of the *Glorious Mother* of *JESUS*, and of our Obligation to *Worſhip* and *Petition* her Grandeur; and to ſilence all bold *Invaders* of her Rights; and violators of Chriſtian Duties; we may add the honorable Teſtimony of St. *Andrew the Apoſtle*, who ſtiles her, an *Immaculate Virgin*, and *proper Inſtrument of Mans Redemption*; (a) [*Aloiſ. Lipoman.* è Presb. Achaiæ.] S. *Peter*, the Prince of the Apoſtles, expreſly aſſerts, the wonderful Advantages of *praying* to the moſt *Glorious* Mother of *JESUS*; and craves *Mercy* of God, and *freedom* from all Evil, *through her Mediation.* (b) [*Liturg. S. Petr. med.*] But S. *James the younger*, more plainly ſtiles *Holy Mary*, the *moſt Holy, moſt Immaculate, and moſt Glorious Lady of all Believers*; and through her *Mediation*, begs of God, his Divine *Protection*, and the *Bleſſings* of his Mercy. (c) [*Liturg. S. Jacob.* Min. med.] And S. *Denys the Areopagite*, in the brief report he gives of the Illuſtrious *Funerals* of the Mother of *JESUS*, calls her the *Manſion-houſe of the Divinity, and the Beginning of Life*; and brings in the Colledge of the Apoſtles celebrating her Praiſes, with Hymns and Canticks. (d) [*Epiſt. Dion.* ad Timoth. apud *Damaſc.* Orat. 2. de Dormit. Deip.]

(a) *Neceſſarium fuit, ut de Immaculatâ Virgine natus Chriſtus, vitam æternam, quam omnes perdiderant, repararet.* S. Andr. cit. It was neceſſary, that Chriſt ſhould be born of an Immaculate Virgin, ſince he was to reſtore life everlaſting, which was loſt to all.

(b)

(b) Πρόσδεξαι ἐν τόμῳ ὑμῶν τῆς ἁμαρτωλῶν, τὸ τρισάγιον ὕμνον, χαριζόμενος ἡμῖν τὴν ἔλλειψιν, καὶ σὺν οἰκτιρμοῖς σε, πρεσβείας τῆς ἁγίας Θεοτόκου. Ῥῦσαι ἡμᾶς δέομεθα Κύριε ἀπὸ παντὸς κακοῦ, ἐν ἑστῶσι, καὶ μέλλοσι πρεσβείας τῆς ἀχράντου, καὶ δεδοξασμένης δεσποίνης ἡμῶν Θεοτόκου, καὶ ἀειπαρθένου Μαρίας. Liturg. S. Petr. Receive, O God, this moſt ſacred Hymn from our lips, and through the Interceſſion of the Holy Mother of God, grant us thy Mercy and Compaſſion. Deliver us, we beſeech thee, O Lord, from all evil, now and for evermore, by the Interceſſion of our Immaculate and Glorious Lady, Mother of God, and ever Virgin *Mary*.

(c) Τῆς παναγίας ἀχράντου ὑπερενδόξου, δεσποίνης ἡμῶν Θεοτόκου, καὶ ἀειπαρθένου Μαρίας μετὰ πάντων τῆς ἁγίων καὶ δικαίων μνημονεύσαντες ἑαυτοὺς, καὶ ἀλλήλους, καὶ πᾶσαν τὴν ζωὴν ἡμῶν Χριστῷ τῷ Θεῷ παραθώμεθα. Τῆς παναγίας ἀχράντου ὑπερενδόξου εὐλογημένης δεσποίνης ἡμῶν Θεοτόκου, καὶ ἀειπαρθένου Μαρίας, καὶ πάντων τῆς ἁγίων, καὶ δικαίων μνημονύσωμεν ὅπως ἐυχαῖς, καὶ πρεσβείαις αὐτῶν οἱ πάντες ἐλεηθῶμεν. *Liturg. S. Jac. Min.* Commemorating our moſt Holy, Immaculate, and moſt glorious Lady, Mother of God, and ever-Virgin *Mary*, with all the Saints and Juſt; let us recommend our ſelves, and each other, and our whole Lives to Chriſt our God. Let us make a Commemoration of our moſt Holy, Immaculate, moſt Glorious, and bleſſed Lady, Mother of God, and ever-Virgin *Mary*, and of all the Saints and Juſt; that by their Prayers and Interceſſions, we may obtain Mercy. [The ſame Form, of commemorating the Excellencies and Merits of the Holy Mother of *JESUS*, is to this day continu'd in the *Roman* Liturgy. *Communicantes & memoriam Venerantes, in primis, Gloriosæ ſemper Virginis* Mariæ, *Genetricis Dei, & Domini noſtri JESU Chriſti*: Ord. Miſſ. Rom. Communicating with, and worſhipping the Memory, in the firſt place, of the glorious ever-Virgin *Mary*, the Mother of God, and our Lord *JESUS* Chriſt.]

(d) *Quando ad contuendum Corpus, quod vitæ principium dedit, & Deum ſuſcepit, convenimus. Viſo ſacro corpore, placuit omnibus, prout quiſque poterat, hymnis celebrare infinitam Bonitatem Divinæ potentiæ.* Epiſt. Dion. cit. When we met, to behold that Body, which gave the beginning of Life, and wherein God lodg'd. Having beheld the Body, each one, according to his Power, ſung forth Hymns of Glory to the Infinite Bounty of the divine Power.

LXXXII. From theſe *Illuſtrious Witneſſes*, of the *Ancient* and *Innocent Veneration* and *Invocation* of the Mother of *JESUS*, it manifeſtly appears, that albeit the Sacred *Monuments* of this *Firſt*, and others next *ſucceeding Ages* of the Catholick Church, either decay'd by

by *Time*, or destroy'd by *Persecutors*, or falsifi'd by *false Brethren*, be few; in regard of the great Train of holy *Pastors and Teachers*, who by their *Doctrine* and *Practice*, convey'd to us, the Apostolical Faith and Holy *Institutions*, conserv'd *entire* to *this day*, by the Divine Providence; ever assisting and guiding the *Eminential* and *Representative* Church-Authority; Yet even *these few*, do abundantly demonstrate the *Primitive Doctrine and Practice* of this Important *Article* of the *Communion of the Saints*, as to the Worship and Intercession of Holy *Mary*, the Mother of *JESUS*, even under the dreadful Mystery of the Sacrifice of the Mass, the greatest Act of Divine Worship.

Sect. XVIII.

Teſtimonies of the Second Age.

LXXXIII. IN the *Second Age*, St. *Irenæus*, ſtiles the Holy Mother of *JESUS*, *The Advocate of the guilty Children of Eve.* (a) [Libr. 5. c. 19.] And *Tertullian* calls Her, The *Co-adjutrice of our Saviour JESUS, in repairing the Apoſtacy of our firſt Parents, and in promoting Mans Salvation.* (b) [l. de Carn. Chriſt. c. 17.] And the great St. *Juſtin Martyr*, in his Illuſtrious *Apology* for Chriſtian Religion, offer'd to *Antoninus Pius* the Emperor, doth in expreſs Words vindicate *this Age* of the Church, from the Imputation of *Atheiſm*, impos'd by *Pagans*, for the practice of *Saint-Servitude*; acknowledging the *Fact*, but denying and refuting the *Crime*; in that, Chriſtians give them, not *Divine*, but only *Saint-Worſhip*. (c) [*Juſtin. Mart.* Apol. 2. ad Antonin. Pium Imper. Vid. Apol. 1. ad Senat. & Reſp. ad q. 30. Gentil.] wherein he exactly agrees with the *firſt Age*, and the *practice of Ours.*

(a) *Suaſa eſt Maria obedire Deo, ut Eva Virginis Maria Virgo fieret Advocata.* Iren. cit.

(b) *In Evam adhuc Virginem irrepſerat Verbum ædificatorium mortis: In Virginem aque introducendum erat Verbum Dei extructorium*

rium Vitæ; ut quod per ejusmodi sexum abierat in perditionem, per eundem redigeretur in salutem; quod Eva credendo deliquit, Maria credendo delevit. Tert. cit. Where, the Parallel runs, between the *efficacy of Eves sin*, to perpetuate Mans ruine; and the *Excellencies of the Holiness of the Mother of JESUS*, to continue Mans Salvation; and speaking elsewhere, of the Catholick Worship of things Sacred, and especially of the Holy Cross, he has thus remarkable Saying: *Ejusmodi disciplinarum si Leges expostules Scripturarum, nullam invenies; Traditio tibi prætendetur Auctrix, consuetudo firmatrix, & fides observatrix;* [1. Cor. Mil. c. 3.] If, *sayes he*, you require an Express Authority of Holy Scripture, for these our observances, we alledge none; we assert Tradition to be their Introducer, Custom their Conserver, and Faith their Observer.

(c) Ἀλλ' ἐκεῖνόν τε καὶ τὸν παρ' αὐτοῦ μὸν ἐλθόντα, καὶ διδάξαντα ἡμᾶς ταῦτα, καὶ τὸν τῶν ἄλλων ἑπομένων καὶ ἐζομοιουμένων ἀγαθῶν ἀγγέλων στρατὸν, πνεῦμα τε προφητικὸν σεβόμεθα, καὶ προσκυνοῦμεν, λόγῳ, καὶ ἀληθείᾳ τιμοῦντες, καὶ παντὶ βουλομένῳ μαθεῖν, ὡς ἐδιδάχθημεν, ἀφθόνως παραδιδόντες. *Justin. cit.* We do, in deed and Truth, *sayes he*, Worship, adore and venerate the most true God, and his Son, whom he sent into the World, to teach us these things, and also the Troops of his Followers, and Imitators of the good Angels, and the Spirits of the Prophets; and this Doctrine we sincerely teach others, as we our selves were taught.

Sect.

Sect. XIX.

Teſtimonies of the Third Age.

LXXXIV. THis *Age* gives us many ſolemn *Witneſſes* of the Practice of Chriſtians in their days, in *Worſhipping and Invocating* the Glorious Saints; and conſequently of the Holy Mother of *JESUS*, the Queen of Angels and Saints; [*S. Cypr.* Epiſt. 34. & 37. ad Clerum. *Cornel.* P. Epiſt. 1. *Euſeb. Alex.* hom. de Cult. Sanct. *Orig.* Hom. 1. in Ezech. med. l. 8. contr. Celſ. hom. 5. in Cant. & hom. 16. in Joſ.] But S. *Methodius* doth ſpecially dilate himſelf in the *Praiſes* of *Holy Mary*; (*a*) [Orat. in Hypant. Dom.] where, having given Her many *magnificent Titles of Honour*, he expreſſeth his ſingular confidence in her protection, through the whole Courſe of his Life; and to that end, He requeſts Her powerful Aid; calling Her, *the delicious Fountain of Salvation, and Altar of Propitiation*, where the Almighty Creator caſts forth the powerful beams of his moſt ardent Love.

(a) *Salve in æternum Ineffabile Gaudium; Ad te namque rurſus recurrimus; Tu Feſtivitatis noſtræ Principium, Tu medium, Tu Finis, Te fons uberrimus totius Sanctitatis, animarum Altare; In te per benignus Conditor, ferventiſſima Charitatis flammas, quaſi confertos ſolis radios, ex ejaculatus.* Method. cit. All hail for ever, O Ineffable

effable Joy; we again have recourſe to thy protection; for thou art the Beginning, the Advancement, and Concluſion of our Feſtivals; the over-flowing Fountain of all Holineſs, the Altar of our Souls; In thee our moſt bountiful Creator, hath power'd forth the flames of his moſt ardent Charity, as ſo many condenſed beams of a glorious Sun.

Sect. XX.

Teſtimonies of the Fourth Age.

LXXXV. THE *Fourth Age* abounds with a copious train of Zealous *Witneſſes* of this great *Article of Chriſtian Doctrine and Devotion*, towards the Glorious Mother of *JESUS*; *receiv'd* from their holy Paſtors and Teachers, and by their pious Care *tranſmitted* to their Diſciples and Succeſſors; for a clear conviction of the *Innocency*, *Equity and Antiquity*, of the *Veneration* given to Her by the Catholick Church. (*a*) St. *Athanaſius* [Serm. de Sanctiſ. Deipar.] proves Her Right, to the Imperial Titles of *Lady and Queen*, from her being the *True Mother of God*, who is the *King* of the World; and to that end, applies to *Her*, the *Propheſie* of that Illuſtrious *Queen*, *David* ſaw *ſtanding in glory at the right hand of God*; thence he proclaims the Amplitude of her Power in the Spiritual *Kingdom* of *JESUS*; and accordingly implores her *Protection and Prayers*.

(*a*)

(a) Ἐπεὶ αὐτὸς βασιλεύς ἐστιν, ὁ ἐκ τῆς παρθένου γυνηθεὶς, καὶ αὐτὸς κύριος, ὁ Θεὸς δι' αὐτὸν καὶ ἡ τεκοῦσα αὐτὸν, βασίλισσα, καὶ κυρία, καὶ θεοτόκος κυρίως καὶ ἀληθῶς διγματίζεται, καὶ εφαρμόζεται: Καλεῦθεν λεγεῖν, νῦν παρέστη ἐκ δεξιῶν σου, ἐν ἱματισμῷ διαχρύσῳ περιβεβλημένη πεποικιλμένη. Περὶ σοῦ βοῶμεν, μνήσθητι ἡμῶν παναγία παρθένε, καὶ ἀντίδος ἡμῖν τῶν μικρῶν τούτων λογίων μεγάλας τὰς δωρεὰς ἀπὸ τοῦ πλούτου τῶν χαρισμάτων σου κεχαριστωμένη πρέσβευε κυρία, καὶ δέσποινα βασίλισσά τε καὶ μητὴρ θεοῦ ὑπὲρ ἡμῶν. *Athan. cit.* Since he, who was born of the Virgin, is a King, Soveraign Lord and God; she also, of whom he was born, is truly and properly a Queen, Lady, and Mother of God: Lets then say, that now it is verifi'd; That the Queen stands at the Right hand of *JESUS*, clad in a Mantle of Gold, embroider'd with Jewels of an Infinite variety. To thee we cry out, Remember us, O most Holy Virgin, and for these our small Praises, render unto us rich Gifts out of the Treasures of thy Graces, O thou who art full of Grace: O Mistris, O Lady, O Queen, O Mother of God, make Intercession for us.

LXXXVI. To the same purpose, speaks in this same *devout Age*; (*b*) St. *Ephrem*, (*c*) St. *Basil*, (*d*) St. *Gregory Nazianzen*, (*e*) St. *Ambrose*, (*f*) St. *Epiphanius*, (*g*) and St. *Hierom*; all eminent *Doctors*, renown'd *Saints*, and unreprovable *Witnesses* of Catholick Truth, and singular *Champions* of the *Prerogatives*, *Veneration and Invocation* of holy *Mary*, the Mother of *JESUS*.

(b) *Omnes tibi advolvimur, omnes te imploramus; erue nos O Intemerata, ab omni necessitate, à cunctis Diaboli tentationibus; esto nostra Consiliatrix, & Advocata in horâ Judicii; Libera nos à futuro igne & tenebris; & tui Filii Gloriâ, Virgo, nos dignare.* S. Ephr. Lament. Virg. ad Cruc. We all prostrate our selves before Thee, we all implore thy protection; free us, O thou unspotted Virgin, from all want, from all the Temptations of Satan; be thou our Counsellor and Advocate at the hour of our Judgement; preserve us from those future flames and darknesses, and grant

unto us, O Virgin, the Glory of thy Son. *Vid. Orat. de Laud. Deip.*

(c) Ἁγίασον ἡμῶν τὰς ψυχὰς, καὶ τὰ σώματα, καὶ δὸς ἡμῖν ἐν ὁσιότητι λατρεύειν σοι πάσας τὰς ἡμέρας τῆς ζωῆς ἡμῶν, πρεσβείαις τῆς ἁγίας Θεοτόκου. *S. Basil. Liturg.* Sanctifie our Souls and Bodies, and grant that we may ſerve thee in Holineſs all the days of our Lives, through the Interceſſion of the Holy Mother of God.

(d) *Vid. n. LXXX. b.* Where he calls the Mother of JESUS, *Queen and Lady, ſuper-eminent above all the heavenly Spirits*; then adds, Πρόσδεξαι καὶ σῶσαι ἀπὸ πυρὸς καὶ σκότους. *Nāz. Trag. cit.* preſerve us, and free us from eternal fire and darkneſs.

(e) *Ut efficax ſit hæc mea deprecatio, Beatæ Mariæ Virginis ſuffragia peto; quam tanti meriti eſſe feciſti, ut prima inter mulieres Novum munus offerret, & nulla præter ipſam, tam Novum acciperet.* S. Ambr. Orat. 2. ante Miſſ. That this my Petition may be acceptable to thee, I beg the Prayers of the bleſſed Virgin *Mary*; whoſe Merits were ſo great through Thee, that ſhe was the Firſt of Women, who offer'd a New Gift, and none beſides her ſelf receiv'd it.

(f) Χωρὶς Θεοῦ μόνου, πάντων ἀνωτέρω ὑπάρχει Μαρία, αὐτὴ γὰρ μεσιτεύει καὶ γῆς καὶ οὐρανῶν. *S. Epiph. Serm. de Laud. Mar.* Mary is ſuperior to all, God only excepted: for ſhe is the Mediatrice of Heaven and Earth.

(g) *Hæc eſt virgo, quæ ſola interimit univerſam hæreticam pravitatem; ſola, poſt Deum, quæ nos confirmet in omni veritate; ſuiſque commendet meritis, & precibus auxilietur: Amate quam colitis, & colite, quam amatis: quæcunque virgo tibi ab ea optat præmium, & implorat auxilium, debet imitari exemplum.* S. Hier. Ep. 10. ad Paul. & Euſtoch. This is that Virgin, who alone hath overthrown all Heretical Impiety; ſhe alone next to God, is able to confirm us in all truth, can recommend us to God through her own Merits, and can aid us by her Prayers: love Her, whom you Worſhip; worſhip Her, whom you love: what ever Virgin expects a Reward from Her, and craves her Protection, ſhe muſt follow her Example.

Sect.

Sect. XXI.

Teſtimonies of the Fifth Age.

LXXXVII. THE *Fifth Age* of the Catholick Church, ſupported by its own *Grandeur*, under the Conduct of its *Apoſtolical Paſtors* and *Teachers*, againſt the Hereſies of *Vigilantius*, *Neſtorius*, *Eutyches*, and other Enemies of the Mother of JESUS, give us a conſpicuous *Continuation* of the Sacred *Chain* of the *Primitive Doctrine* and *Practices* of Chriſtians, towards *Her*. The *Council of Epheſus*, gives Her the tranſcendent Title of the *Mother of God*; [Epheſ. c. 13.] from which time, the Church ſalutes her with that known Prayer, *Holy Mary Mother of God, pray for my Sinners, now and in the hour of our death*, [*Coriolan.* Annot. ad Can. 8. Epheſ.] And thus the Moſt Illuſtrious Mother of JESUS, whoſe due *Praiſes* were envy'd by the treacherous Serpent, was honour'd with more magnificent *Titles and Addreſſes*. (*b*) *S. Jo. Chryſ.* offers to God, the Divine Sacrifice, *through the Memory, and to the Honour, of the moſt bleſſed and glorious Lady, the ever-Virgin Mother of* JESUS; *and begs Gods acceptance thereof, through her Mediation.* [*Liturg. S. Chryſoſt.*] And again, He attributes the *Reparation* of

Mans Spiritual Life, to the *Merits* of Holy *Mary*. [*Serm.* de Lign. vetit.] (*c*) *S. Augustin* in like Manner; *implores* the Protection and Prayers of the *blessed Virgin*, under most excellent *Attributes* of respect. [Med. c. 40. n. 5.] And elsewhere, He admires the *Priviledges*, and Miraculous *Operations* of this Divine *Creature*, in promoting Mans *redemption*; acknowledges his own unworthiness to become her *Petitioner*, and craving to be admitted to the number of *her Clients*, he concludes with that *Excellent*, and well known *Anthem*: *Holy* Mary, *succour the distressed*; *aid the timorous*, *comfort the sorrowful*, *pray for the People*, *intercede for the Clergy*, *mediate for all devout Women*; *and grant*, *that whoever honours thy Festivals*, *may experience thy Favours*. [*Serm.* 18. *Sanct.*] then he calls her, the *Miracle of Gods power*. [*Serm.* 34.] and the *Mediatrice* of the *World*. [*Serm.* 35.]

(a) Conc. Ephes. c. 13. *In tali sensu sanctos Patres fuisse comperimus; ideoque non dubitârunt, sanctam Virginem dicere Theotocon:* This we find to have been the Tradition of the Holy Fathers, who for this cause, doubted uot to call the Holy Virgin, the Mother of God.

(b) *Chrysost. Liturg.* Εἰς τιμὴν καὶ μνήμην τῆς ὑπερευλογομένης ἐνδόξου δεσποίνης ἡμῶν, θεοτόκου, καὶ ἀειπαρθένου Μαρίας, ἧς τῇ πρεσβείαις πρόσδεξαι κύριε τὴν θυσίαν ταύτην, εἰς τὸ ὑπερουράνιον σου θυσιαστήριον. Accept, O Lord, this Sacrifice on thy heavenly Altar, to the Honour and Memory of our highly blessed and glorious Lady, Mother of God, and ever Virgin *Mary*, through her Mediation.

(c) Aug. Med. cit. *Sancta & Immaculata Virgo, Dei genetrix* Maria, *& Mater Domini nostri* JESU *Christi, intervenire pro me digneris, apud illum, cujus meruisti effici Templum.* O holy and spotless Virgin *Mary*, Mother of God, and of our Lord *JESUS* Christ, vouch-

vouchsafe to pray for Me, to Him, whose Temple thou deservedst to be made: and *Serm.* 18. *cit. O beata Maria, admitte nostras preces intra sacrarium Exauditionis tuæ, & reperta nobis Antidotum Reconciliationis.* O blessed *Mary*, admit our Prayers into the Sanctuary of thy Compassion, and obtain an Antidote of Reconciliation for us.

LXXXVIII. Many other *Holy Fathers* of this Learned and Pious *Age*, do in like manner dilate themselves, in their *Panegyricks* on the *Mysteries* of the *Holy Virgin*, and their humble Requests of Her *Mediation* to God, for his super-natural *Blessings*; as appears in the devout *Monuments* of (*d*) St. *Proclus* of *Constantinople*, (*e*) St. *Cyril* of *Alexandria*, (*f*) *Hesychius* and (*g*) *Chrysippus* of *Hierusalem*, (*h*) St. *Peter Chrysologus* of *Ravenna*; and of many (*i*) others, who in *general*, assert the *Worship and Invocation* of glorified Creatures; and whose *co-herent assent*, with the *receiv'd Tradition* of former *Ages*, do manifestly evidence the *Innocency*, *Equity and Antiquity* of our Catholick *Saint-Servitude*, *super-eminently* due to the *Holy Mother* of JESUS; and consequently do vindicate the *Contemplations on her Life and Glory*, from the unkind *Reflections* of their *Opposers*.

(d) *S. Proel. Serm. de Nativit. Christ. Ecce, & terra, & Mare Virginem honorat, donisque cumulat; Hoc, mitia Navigantibus dorsa substernens; Illa, Viatorum vestigia inoffense dirigens: sacra Deipara Maria, in unum nos coegit.* Behold, how the Land and Sea pays Homage to the Virgin, and heaps up their Offerings unto Her: The Sea becomes smooth to our Ships, and our Travellers find safe passage by Land; Holy *Mary*, the Mother of God, this day calls us together.

(e) Cyril.

(e) Cyril. hom. 6. contr. Nestor. *Salve Sancta Deipara, preciosus orbis totius Thesaurus, inextinguibilis Lampas, Corona Virginitatis, sceptrum recta Doctrina; per quam sancta Trias per Universum orbem glorificatur & adoratur; exultat cælum, lætantur Angeli, fugantur dæmones: quis adeo valet Eloquio, ut Mariam satis celebret?* Hail holy Mother of God, rich Treasure of the World, ever-shining Lamp, Crown of Purity, and Scepter of true Doctrine; by thee, the Holy Trinity is every where blessed and adored, Heavens exult, Angels rejoyce, and the Devils are chaced from us: who so surpasses in Eloquence, that he is able to say enough to the Glory of *Mary*?

(f) *Hesych. Serm.* 1. *de Deip.* Ἡτίς ὑπέρβαλε πάσας: This Virgin transcends all. *And Serm.* 2. Πᾶσα γλῶττα τὴν παρθένον θεοτόκον ἀσπάζεται, μητέρα φώτος, ἀστήρα ζωῆς. Let all tongues call the Virgin Mother of God, Fountain of light, Star of Life. *Id. Serm. compend. Cent.* 1. *c.* 100. Ὁ εἷς Θεὸς, οὗ καὶ ἡμεῖς τῆς λαμπρᾶς βασιλείας, εὐχαῖς τῆς ὑπεραγίας θεοτόκου τυχόμεν. There is but one God, whose glorious Kingdom may we all possess, through the Mediation of the most Immaculate Mother of God.

(g) *Chrysip. Serm. de Deip.* Ἐν παντὶ πρέπει χρόνῳ μακαρίζειν, θαυμάζειν, ἀνευφημεῖν. We ought at all times, to bless, admire, and praise the Mother of *JESUS*.

(h) *Chrysol. Serm.* 143. *Vere benedicta, quæ fuit major cœlo; fertior terra, orbe latior, nam Deum, quem mundus non capit, sola capit: bene gratia plena, quia cæteris per partes datur, Maria vero simul se totam infudit plenitudo Gratiæ.* *Mary* is indeed Blessed, she is greater than the Heavens, more powerful than the Earth, more spacious than the whole World; because she alone comprehends Him, whom the whole World comprehends not; she is truly full of Grace, to others Grace is given to a proportion, but to *Mary* the fullness of Grace gave it self wholly.

(i) Vid. *Paul. Oros.* l. 7. histor. c 39. *S. Paulin.* Ep. 31. ad Aleth. *Sulpit. Sever.* Ep. 2. ad Aurel. *S. Maxim. Taurinens.* hom. de *S.* Agnet. & hom. de SS. Petr. & Paul. *Theodoret.* l. 8. de Cur. Græc. Affect. & l. 3. hist. c. 14. *S. Eucher.* hom. de *SS.* Epipod. & Alexand. *S. Leon. Magn.* Serm. 1. & 2. de *SS.* Apost. *Victor. Utic.* l. 3. persec. Vandal. *Conc. Chalced.* act. 11. prays to *S. Flavian* Martyr, and *Sozom.* lib. 7. Mirac. Deip. c. 5. reports wonderful Miracles attributed to holy *Mary*; Πεπίστευτο δὲ ταύτην τὴν χριστοῦ μητέρα Μαρίαν τὴν ἁγίαν παρθένον εἶναι. All believ'd them to be wrought by the holy Virgin *Mary*, the Mother of Christ.

Sect.

Sect. XXII.

Teſtimonies of the Sixt Age.

LXXXIX. IN the *Sixt Age*, (*a*) St. *Fulgentius*, with great *Energy*, acknowledges the *holy Mother* of *JESUS*, to have a moſt *ample Power*, at the *Tribunal* of Gods *Mercies*, for the relief of her earneſt *Petitioners*. (*b*) *Andreas Cretenſ.* ſays, That all *Princes and Powers* of the Earth muſt *adore* the Mother of *JESUS*, as the common *Propitiatory of Sinners*. (*c*) St. *Greg. Magn.* ſeems to ſay, the proper Motive, of the *Amplitude of Her Power* with God, and of *Our Duty to Her*, to be her ſuper-eminent *Merits*, whereby ſhe tranſcends all the *Quires of Saints and Angels*, next beneath the *Throne* of the *ever-bleſſed Trinity*. For which *reaſon*, we may preſume, (*d*) The *Emperor Juſtinian* was mov'd, to erect thoſe many Sumptuous and Magnificent Temples, to the honour of the glorious Mother of *JESUS*.

(*a*) Fulgent. Serm. de Partu Salvator. *Omnes Naturæ Curſus Virgo Maria in Chriſto ſuſcepit, ut omnibus ad ſe confugientibus ſubveniret.* The Virgin *Mary* did undergo the ſeveral States of Life in Chriſt, that ſhe might the more effectually relieve all, who fly for Aid unto Her.

(*b*) Andr. Cretenſ. Com. in Ave Maria. *Benedicta Tu inter fœminas, quam Beatam omnes generationes prædicant, Reges glorificant, Potentatus adorant, cujus in conſpectu ditiſſimi ex populo dona litant.* Bleſſed art thou amongſt Women, whom all Generations do proclaim

claim Bleſſed, Kings do glorifie, Potentates do adore, and before whom the Rich offer up their Preſents.

(c) Greg. 1. Reg. 1. *Omnem Electa creatura altitudinem Electionis ſuæ dignitate tranſcendit Virgo Maria; An non Mons ſublimis, qua, ut ad Conceptionem verbi æterni pertingeret, Meritorum verticem ſupra omnes Angelorum Choros, uſque ad ſolium Deitatis erexit?* The Virgin *Mary* tranſcends the Higheſt of the Elect; by the Excellency of her Predeſtination; Is not *Mary* a ſublime Mountain, who, to arrive unto the Conception of Gods eternal Word, exalted the Meridian of her Merits, above all the Quires of Angels, next to the Throne of the Divinity?

(d) Procop. Orat. 1. de ædif. Juſtin. Imp. *Dei genitrici paſſim per Romanum Imperium multas ædes Juſtinianus conſecravit, adeo planè magnificas & præſtantes: ut ſi quis unam duntaxat conſpexerit, hoc ſolum opus ab ipſo elaboratum exiſtimabit.* *Juſtinian*, every where, through the Roman Empire, conſecrated ſuch magnificent Temples to the Mother of God, that each ſeem'd to be the Work of his whole Life.

Sect. XXIII.

Teſtimonies of the Seventh Age.

XC. THE *Seventh Age* of Chriſtianity agrees with the former, in the *Doctrine and Practice* of the *Worſhip and Invocation* of the *holy Mother* of *JESUS*. (a) Witneſs the *Tenth Council of Toledo*, where the *Fathers* enact a ſpecial *Canon*, for celebrating the *Feſtivals of the Sacred Virgin*. (b) *Sergius* Pap. 1. Appoints ſolemn *Proceſſions and Litanies*, on the *Feaſts* of her *Nativity and Aſſumption*. (c) St. *Iſidore* oft dilates himſelf in the *Praiſes* and *Worſhip* of *holy Mary*; and ſhews, that the Catholick *Saint-Servitude* derogates not from

from that *Worſhip*, which is due to *God only*. (*d*) And St. *Ildephons* proſtrating himſelf before the *holy Mother of God*, conjures her by *whatever is Sacred* and *Myſterious*, in the *Conception* of the eternal *Word*, to obtain of Him the *Remiſſion* of his *Sins*, to *command his delivery* from all Iniquity, to render him *emulous* of her own *tranſcendent Vertues*, and to give Him a *reliſh* of the delicious *Treaſures* of the *Love* of *JESUS*.

(*a*) Conc. Tol. 10. c. 1. *Feſtivitas glorioſæ Matris Verbi Incarnati eadem Obſervantiâ, uno ſimul ubique Die, ſimilique habeatur Honore.* The Feaſt of the glorious Mother of the Word Incarnate, ſhall be every where kept, the ſame day, with the ſame Solemnity, and the like Honour.

(*b*) Sigibert. Chron. An. 686. *Sergius conſtituit, ut in Nativitate & Aſſumptione Sanctæ Mariæ, excant Litaniæ.* Pope *Sergius* commanded, that on the Feaſts of the Nativity and Aſſumption of Holy *Mary*, Litanies ſhould be ſung in Proceſſion.

(*c*) S. Iſid. Hiſpal. l. Vit. Sanct. c. 68. & ſeqq. & l. 1. Off. c. 34. *Feſtivitates Antiqui Patres in veneratione myſterio celebrari Sanxerunt, vel ad excitandam Imitationem, vel ut meritis eorum conſociemur, atque orationibus adjuvemur: Ita tamen ut nulli Martyrum, ſed ipſi Deo Martyrum Offeramus, quamvis in memoriis martyrum conſtituamus Altaria.* The Ancient Fathers did decree, that Feaſts ſhould be kept, in the Myſtery of our Worſhip; either to quicken us to the Imitation of the Virtues of the Saints, or that we may communicate in their Merits, and be help'd by their Prayers; Not that we ſacrifice to any of the Saints, but to the God of the Saints only; though we erect Altars to God, in remembrance of the Saints.

(*d*) Ildefons. l. Virginit. Mar. c. 12. *Venio ad Te, ſola Virgo Mater Dei: Procido coram Te: humilior coram Te; Rogo Te: ut obtineas deleri facta peccati Mei; ut jubeas mundari me ab iniquitate operis Mei, ut facias me diligere gloriam Virtutis tuæ, ut reveles mihi multitudinem Dulcedinis Filii tui; ut mihi des loqui & defendere Fidei ſinceritatem Filii tui, Concedas etiam mihi, adhærere Deo, & Tibi: Illi, ſicut factori meo: Tibi, ſicut Genitrici factoris Mei, &c.* I approach to Thee, O only Virgin Mother of God: I proſtrate my

my ſelf before Thee: I humble my ſelf before Thee: I beſeech Thee, obtain the cancelling of all my ſinful Works, command me to be cleanſed from the Iniquity of my Crimes, make me cover the Glory of thy Virtues, reveal unto me the Plenty of the ſweetneſs of thy Son; Grant that I may profeſs and defend the true Faith of thy Son; and that I may adhere to God, and Thee: To Him, as my Creator; to Thee, as to the Mother of my Creator, *&c.*

XCI. The *Oppoſers* of our Catholick *Saint-Servitude*, as taught and uſed by Chriſtians, of all *Ages and Nations* of the *Apoſtolical* Church, regarding more the rind and *Criticiſm* of Words, than the *Spirit* and *Truth* of Chriſtianity, diſcover'd by the *Holy Fathers*; are much offended at the Phraſe of *Command*, ſometimes us'd in our *Addreſſes* to the *Mother* of *JESUS*, in order to his *Divine* and *Theandrick Operations*, appertaining to Mans *Redemption and Sanctification* by Grace; as in this paſſage of St. *Ildefons*: Thence inferring, our *manifeſt Idolatry*, in *Worſhipping* and *Invocating* Holy MARY, as the chief and *abſolute Soveraign* over Souls, and *Author* of Grace and Holineſs, [*Calvin.* l. 3. Inſtit. c. 20. n. 22. *Anſwer.* p. 25. Specul. p. 17.]

XCII. But as the *erecting* of Temples, and *Conſecrating* Altars therein, under the *Patronage* and *Protection* of Holy *Mary*, the Mother of *JESUS*; and the *Ordaining Prieſts*, to offer *Sacrifice* there, upon Her *Feſtivals*; or the *Impoſing* her Sacred *Name*, in *Baptiſmal Regeneration*; or making Holy *Vows* of *Evangelical* Perfection, in a *Religious Society*, eſta-

bliſh'd in *Memory* of ſome Excellent *Myſtery* of her Life, *&c.* cannot be reputed *Idolatry*, becauſe none of theſe *Acts* are deſign'd, *immediately*, *properly* and *abſolutely* to *Holy Mary*, but to *God only*, the *Supream Lord* of all Creatures; though by *Appropriation* performed in *Remembrance* of Her, or of ſome *Myſtery* relating to *Chriſt*, or of ſome *ſignal Favour* obtain'd of Chriſt, by her more *powerful Interceſſion and Protection*, as by a *ſuper-eminent Saint*, a *more glorious Image* of the Divine Perfections, and *moſt endear'd Favourite* in the Court of Heaven; *gratefully*, *piouſly* and *duely* acknowledg'd by thoſe our *external Acts*: So neither can thoſe ſenſible *Marks*, of that great *Confidence*, Catholicks conceive, of the *power* of the holy Mother of *JESUS*, within his *Spiritual Empire*, in *Requeſting* Her, to *beſtow* Temporal or Spiritual Gifts, or even to *command* us, to be cleanſed from ſin, which cannot be done, but by the *power* of *JESUS only*; in the known ſenſe of the holy *Church*, be eſteem'd, an *Invaſion* of Gods *Imperial* Power, or a *Giving* to Holy *Mary*, that *Religious Worſhip*, which is *proper* to *JESUS*, the Son of the eternal God; who alone, is the abſolute Creator, and *Giver of Life*, *Light*, *Grace*, *and of all Good Things*. [*Eph.* 2. 8. *Jac.* 1. 17.] And the *Soveraign Lord of All*, by Eſſence, and *indiſpenſably*, in whole and in part. [*Levit.* 19. 4. *Pſ.* 23. 1.] Inſomuch, that although *God*, covenanting with his *Church*,

Church, to *assist* her Governours, *Eminential*, or *Representative*, in *Teaching* all Truth; to *co-operate* with her Ministers of Sacraments, in *Sanctifying* well-disposed Believers; and to *give Life* everlasting, to Faithful *Labourers* in his Vineyard, with *proportion to their Merits* in Christ; by Virtue of his *Fidelity*, *whereby*, *his promise and performance* still run parallel; [Matt. 28. 20. Jo. 20. 23. Scot. 4. d. 1. q. 5. n. 12. 2 Tim. 4. 8. Trid. Sess. 6. c. ult.] Yet in *Right* of Gods *Essential Supremacy* over all Creatures, and *Independency* on all, no *Creature*, of whatever *Spiritual magnitude*, can claim any *Gift* of his Mercy, or *power* over his Will, upon any *strict Obligation* of *Justice*; [*Alens.* p. 1. q. 39. m. 1. *D. Thom.* q. 21. a. 1. *D. Bon.* 4 d. 46. a. 2. q. 1. *Scot.* q. 1. n. 4. & 11. *Suar.* tom. 1. disp. 49. q. 5. n. 45.] But as St. *Aug.* [1. Conf. 4.] says, *he gives what's due, though Debtor to none*; because, as St. *Anselm* remarks, [*Prosolog.* c. 10.] *God is Just, not giving as due, but doing what becomes his Infinite Goodness*; upon his *promise*, passed in his *Gospel* of Truth and Grace, under the *Seals* of his most *tender Love* to Believers.

XCIII. Whence 'tis *manifest*, according to the *Doctrine and Spirit* of the Catholick Church; *First*, that *Faith*, *Remission of sins*, and *sanctifying Grace*, are not the *principal*, *proper*, and *Physical Gifts* of any, however glorious *Creature*: *Secondly*, that God is not *rigorously subject* to any power beneath himself, as

as to the *dispensing* his Gifts and Graces to us. *Thirdly*, That therefore, whatever the *Forms* of our Prayers are, their *design* is, only to *desire Gods* gracious and glorified *Servants*, to *pray* for us; and according to the *amplitude* of their participated super-natural *Dignity*, *and the acceptableness* of their Prayers according to the *Measure* of that *Dignity*, covenanted for, in the *Gifts* of Grace, *earnestly* and *effectually* to obtain of God, those *Gifts* for us, purely by their *Mediation of Intercession* with God; according to the known Decree of this *Sixth General Council*, under Pope *Agatho*, c. 7. *Unusquisque Christianus, solo Deo adorato, invocet Sanctos, ut pro se intercedere apud Divinam Majestatem dignentur*; *Having given Divine Worship to God only, let every Christian pray to the Saints, that they would vouchsafe to interceed to the Divine Majesty for them*, [*Syn. Constant.* Gen. 6. c. 7.] And according to the practice of the *Fathers* of the *Fourth General Council*, under Pope *Leo the Great*, act. 11. *Flavianus post mortem Vivit, Martyr pro nobis oret*; Flavian, *though dead, lives*; *Let the Martyr pray for us.* [*Syn. Gen. Chalced.* act. 11.]

XCIV. Wherefore, although, according to the *true Spirit* of the Gospel of *JESUS*, Catholicks do *piously* and *confidently* covet the *Patronage* and *Protection* of the Saints, as *subordinate Ministers* of manifold Favours, not exceeding their Power; such as are *Illumi-*

nations, or *Suggestions* of holy thoughts and desires; *Restraining*, or *destroying* the Illusions of *Demons*; *Diverting* of many evil *Accidents* of Mans Life; which are the proper *Effects* of the *Ministery* of the *Angels* and *Saints*, [*Gen.* 48. 16. & *Ps.* 90. 11. with Matt. 22. 30.] Since the *Saints* are, as the *Angels* of God; and therefore do *offer up our Petitions to God*, and *joyn their Prayers with ours*; Yet is it not lawful, to *Invocate the Saints*, of whatever Excellency they be, as *chief Authors* of Mans *Redemption* from sin, or of his *Sanctification* by Grace, or of his *Glory* with God; this being *uncommunicably* proper, *effectively*, to the *Omnipotency of God*; *meritoriously*, to the *Mediatorship of* JESUS *Christ*; whereof, *neither* is *properly* and *strictly*, subject to the Empire of any Creature, otherwise than through a *free condescention* and Covenant of the *Divine Goodness*, for the raising and supporting a Sinners *Confidence*, in the superabundant *Aides*, offered for Mans Salvation; and thus Man *Conjures* his Friend to *command his affections*; and *Josua*'s Faith *commands God* to arrest the *Sun* in its *Meridian*, [*Jos.* 10. 14.] And *Christ* assures us upon his *Fidelity*, that *whatever the true Believer asks in Prayer*, *God will grant his request*, [Matt. 21. 22.] Whence the devout St. *Augustine*, [l. 5. Conf. c. 9.] *Dignaris enim, quoniam in saeculum Misericordia tua, eis, quibus omnia debita dimittis, etiam promissionibus tuis debitor fieri.* Because thy

thy Mercy, O God, is for ever, thou vouchsafest to become a Debter to thy own promises; even in regard of those, whose sins thou forgivest. Much rather, when a *glorified* Soul, asks for a *penitent Sinner*, dreading the *Justice* of an offended *Father*, and *fearing* the foulness of his own *Crimes*, and therefore making his Addresses, by the heavenly *Courtiers*; but with the strongest *confidence*, by the holy Mother of *JESUS*, as his *chief Favourite*, by *priviledge*, 1. of her Divine *Maternity*, *Innocency* and *Holiness*; and 2. of the *filial Love* of *JESUS*; through which *confidence*, St. *Ildefons*, St. *Bonaventure*, St. *Bernardin*, and other *Illuminated* Servants of God, beg holy *Mary* to *command the dispensing* of Divine Favours, in *Right* of *Christs* gracious *promise* to the Church, and of his super-abundant *Love* to his Mother; though they still own *Her*, as a *Pure Creature*; and therefore as a *meer Petitioner*; though of a most *super-eminent Acceptableness* with God.

Sect. XXIV.

Teſtimonies of the Eighth Age.

XCV. THis pious and learned *Age* abounds with many *Illuſtrious Witneſſes* of the received *Doctrine* and *Practice* of the Church, as to that *Worſhip* and *Invocation* of the holy Mother of JESUS, with *Praiſes* of her Heroical Vertues, and giving Her ſuch *Titles* of Honour, as are ſuitable to her Excellent ſuper-natural *Prerogatives*, aſſerted in the *Contemplations on her Life and Glory*. (*a*) Our holy Country-man, *Venerable Bede*, ſayes, *Holy* Mary *is to be Worſhipped, by Men and Angels, as their Queen; that ſhe forſakes not thoſe, who confide in her Protection; and ſince God delights in the Prayers of the Saints, that he will not reject the Petitions of his own Mother*. (*b*) St. *German*, *Patriarch of* Conſtantinople, tells us, *That even in the holy Sacrifice of the Maſs, offer'd to God, for the Remiſſion of ſins, and the Sanctification of our Souls, we in the firſt place implore the Prayers of the Mother of God, as One, in all Divine Favours and Gifts, tranſcending all the Saints and Heavenly Spirits*. And elſewhere he acknowledges her *Univerſal ſuper-intendency* over Chriſtians Wants and Petitions. (*c*) St. *Jo. Dam.* frequently dilates himſelf in the *Praiſes* of

of the sacred *Virgin*, giving her magnificent *Titles*, professing his *Veneration* towards Her, and humbly *craving* her Prayers and Protection.

(a) Ven. Bed. in 1. Luc. *Eadem Voce, Maria ab Elizabeth, quâ à Gabriele benedicitur; quatenus, & Angelis & Hominibus veneranda, & cunctis merito faminis praferenda monstretur.* Mary, with the same words, is proclaim'd Blessed, by *Gabriel* and *Elizabeth*; to shew, that she is to be worshipped by Angels and Men; and that she is incomparably more Excellent than all Women. & tom. 7. Serm. de Deip. *Serviamus semper tali Reginæ, quæ non derelinquit sperantes in se; cum diligat Jesus orationes sanctorum, & exaudiat, multo magis Matrem suam exaudit, pro peccatoribus exorantem.* Let us ever serve this Illustrious Queen, who forsakes not those, who confide in Her; since *JESUS* loves the Prayers of the Saints, and grants their demands, much rather doth he hearken to his own sacred Mother, praying for Sinners.

(b) *S. Germ. Patriarch. Constant. Theor. Rer. Eccles.* Ἐπεὶ ὑπὲρ σωτηρίας ψυχῶν, καὶ συγχωρήσεως πταισμάτων, τὴν θείαν τελοῦμεν Μυσταγωγίαν, εἰκότως, ὡς ὑπερτέραν οὖσαν τὴν θεομήτερα πάντων τῶν ἁγίων, ἢ καὶ αὐτῶν τῶν ἐπτρανίων δυνάμεων, εἰς ἱκεσίαν προσκαλούμεθα εἶτα τοὺς εὐαριστήσαντας τῶν ταύτης υἱῶν. Because we offer up the Divine Mystery, for the Salvation of Souls, and the Pardon of our Crimes, we address our Supplications, in the first place, to the Mother of God, being more Excellent, than all the Saints, and super-celestial Powers; next we have recourse to those, who are more gracious to her Son. And a little after he calls Her, *most Holy and Immaculate, and that,* Χρὴ, ἡμᾶς τὴν κυρίαν τοῦ παντὸς, ἐπαινεῖν. That we all must praise this Lady of the Universe. And Serm. de Assumpt. Mar. he sayes, *Omnia observas Maria, inspectio tua ad omnes se perrigit; Sanctissima Virgo, dignis Teipsam patefacis, neque Spiritus efficaciam caro moratur.* That she observes the Condition of all her Clients, extends her care to all, discovers her self to all, and that her Immaculate Flesh hinders not the Vivacity and Power of her Spirit.

(c) Jo. Dam. Orat. 1. Nat. Deip. *Domina, peccatoris Orationem accipe, ardenter tamen amantis & colentis, teque solam gaudii spem habentis, Vitæ Antistitem, in gratiam cum filio me reducentem, firmamque salutis Arrham:* Receive, O Lady, the Prayer of a Sinner, who still passionately Loves and Worships Thee, reposes his hope of Joy in Thee, as the Guide of my Life, my Reconciler to thy Son, and the Earnest of my Salvation. *Vid.* Orat. *de Dormit. Mar.* & Carm. *de Nativ. Christ.*

XCVI. The ſame *Tradition* of our Chriſtian *Worſhip and Invocation* of the holy Mother of *JESUS*, is yet further ſupported, by the cleer *Teſtimonies* of other Holy *Fathers* and Illuſtrious *Writers* of this *Eighth Age*. *(d) Coſm. Hieroſ.* *(e) Alcuinus*, *(f)* The *Fathers* of the *Seventh* General Council, under *Adrian* 2. *(g)* And *Charlemain* in his *Laws*, for the obſervance of the *Feaſt* of the *Aſſumption of our Lady*; and in his *Pragmatical Sanction*, for the *Immunity* of the Church of the Holy *Virgin* in *Aquiſgran*.

(d) S. Coſm. Hieroſ. t. 8. Bibl. Patr. hymn. 6. in fer. 5. *Miſericordiæ Januam aperi nobis benedicta Deipara: liberemur per Te à Calamitatibus: pete à filio tuo & Deo, modo dari mihi remiſſionem malorum quæ feci; ſerva me ſub protectionem ſuam.* Bleſſed Mother of God, open to us the Gate of Mercy: Let us be freed by Thee, from all Calamities; beg of thy Son and God, even now the forgiveneſs of all my ſins: Keep me under thy Protection

(e) Alcuin. tr. de Uſu Pſalm. *Rogo ſanctam & Beatiſſimam Matrem Mariam, in auxilium Meum.* I beſeech Holy *Mary*, the moſt bleſſed Mother of God, to aid me.

(f) Synod. Nicen. 2. in Defin. fid. *Sanctorum noſtrorum, & divinorum Patrum Doctrina inſiſtentes; & Catholicæ Eccleſiæ, in qua Spiritus Sanctus inhabitat, Traditionem obſervantes, definimus: Venerandas Imagines: in templis ſanctis Dei collocandas: maximè autem Imaginem Domini & Dei ſervatoris noſtri JESU Chriſti, deinde Intemeratæ Dominæ noſtræ Deiparæ: quo ſcilicet per hanc Imaginum inſpectionem, omnes qui contemplantur, ad prototyporum memoriam & deſiderium veniant, illiſque ſalutationem, & honorariam adorationem exhibeant.* Adhering to the Doctrine of our Holy and Divine Fathers; and obſerving the Tradition of the Catholick Church, in which the Holy Ghoſt abideth, we define, That venerable Images ſhall be placed in the Holy Temples of God: principally of our Lord and God, our Sabiour *JESUS* Chriſt; then of our Immaculate Lady, the Mother of God: to the end, that beholding the Images, all may have a Memory and Affection towards their Originals, and offer unto Them, a Saluation, and honorable Adoration.

(g) Caral.

(g) Carol. Magn. Sanct. pragm. *Decebat, ut templum, quod cunctis Monasticis ædificiis, in regno nostro, formâ & structurâ præesse videtur; in honorem sanctæ Dei Genetricis, à nobis regali studio fundatum, dignitate Consecrationis præcelleret; sicut ipsa Virgo, super omnes choros sanctorum præcellens, exaltata est.* It behoved, that that Temple, by our Royal Order erected to the Honour of the Holy Mother of God, and which excels all other Monastical Buildings, within our Dominions, in Workmanship and Beauty, should as much surpass all others, in the Magnificence of its Consecration, as the Holy Virgin her self, excels, and is exalted above all the Choires of Saints.

Sect. XXV.

Testimonies of the Ninth Age.

XCVII. THe *Piety* of the *Catholick* Church, towards the Holy Mother of *JESUS*, supported by an *uninterrupted Tradition*, of the *Doctrine and Practice* of all *former Ages*, is confirm'd by the *Fathers* of this *Ninth*: 1. In their *Censure* of *Claudius Bishop of Turin*, who in this *Age* revived the *Heresies* of *Nestorius*, the *Iconoclasts* and *Vigilantius*, all great Enemies of the Holy Mother of *JESUS*; and as such are proscribed by *Church Authority*. [*Jonas Aurel.* Tom. 4. Bibl. patr. *Baron.* an. 825. n. 58.] 2. In their repeated Veneration and Prayers to the Saints. [*Niceph. Constant.* Patr. Ep. ad Leon. p. 3. *Haym.* hom. de Laz. *Raban.* Ep. ad Otgar.] And 3. in the Decree of the *Eighth General Council*, justifying the *ancient Tradition*, of giving that *Deri-*

vative Honour and Veneration to the Images of Saints, which is given *primitively* to the *Originals*, they repreſent. [Conc. Conſtant. 4.] And in order to the *Holy Virgin*, (a) St. *Nicephorus* [Epiſt. cit.] gives an account of the conſtant *practice* of the *Greek Church*, agreeing with that of *former Ages*, and with the Cuſtom of the *Latin*.

(a) *Eorum bonorum hæredes efficiamur, quæ in Chriſto, vero Deo, repoſita ſunt non indignis; Idque Immaculatæ, inculpatæque Matris ejus, & omnium ſanctorum Interceſſione.* That we may become Heirs of thoſe Bleſſings, which are prepared in Chriſt, the true God, for the Worthy; and that, through the Interceſſion of his Immaculate and ſpotleſs Mother, and of all the Saints. *S. Niceph. cit.*

Sect. XXVI.

Teſtimonies of the Tenth Age.

XCVIII. THe ſame received *Doctrine* and *Practice*, of the *Veneration* and *Invocation* of Holy MARY, we find ſupported by the *Concord* of the *Writers* of the *Tenth Age*, relating the *Zeal* of thoſe Times, in *propagating* the Glory of the *Saints*, and *requeſting* their Protection and Prayers. [*Windechin.* l. 1. Annal. *Regino*, Chron. An. 655. 773. & 871. *Rather.* vit. S. Urſmar. *Luitprand.* l. 4. hiſt. c. 14. *S. Odo Cluniac.* l. Tranſl. S. Mart. c. 5. tom. 7. Bibl. patr.] The words of St. *Odo* are very expreſſive. *Tu ergo, ô bone Martine, pie Pater, Paſtor & Patrone noſter, nobis, filiis & alumnis; nec non & VENERATORIBUS tuis, more tuo, bona confer, noxia ſubmove; & ORATIONUM jugi inſtantia, gaudia nobis Interminabilis Vitæ, obtine.* Thou therefore, *O Holy* Martin, *our Pious Father, Paſtor, and Patron, continue to grant unto thy Children, Diſciples and Worſhippers, thy accuſtomed Favours, defend us from all evils, and by the efficacy of thy earneſt Prayers, obtain for us, the Joys of a never-ending Life.*

Sect. XXVII.

Testimonies of the Eleventh Age.

XCIX. IN the *Eleventh Age*, (*a*) *Suidas* reproaches *Leo Isauricus*, and his Son *Constantine*, Emperours, of *profane Insolency and Madness*, in forbidding the honorable *Title*, and *Invocation* of the Mother of God; and by asserting her *want of power* to relieve her Clients and Petitioners. (*b*) *Hermannus Contract.* shews his *Piety* to Holy *Mary*, in the *Anthems*, *Alma Redemptoris*, and *Salve Regina*, used in our Church *Office*, and *canoniz'd* by its Authority; though severely inveigh'd against by our *Modern Vigilantians*; [*First Answ.* to Misrepres. p. 19.] as other Pious *Hymns* and *Prayers*, to our *Blessed Lady*, us'd by the same Spirit and Authority are. Also, [*Specul.* B. M. p. 11.] (*c*) St. *Peter Damian*, a Holy and Learned *Prelate*, frequently dilates himself, in the *Praises*, *Encomiums*, *Veneration and Invocation* of the Holy Mother of *JESUS*. And (*d*) St. *Anselm*, sometime *Primate of England*, a glorious *Light* of the *British Empire*, and Illustrious *Champion* of the *Prerogatives of Holy Mary*, humbly commits all the concerns of his Life, to the *Protection* of the Mother of *JESUS*, for the securing his Plea to Heaven.

(*a*)

(*a*) Suid. V. Leo. *Adjecit homo profanus, ne Mariæ Intercessionem quisquam petat.* This profane Man added to the rest of his Crimes, that none should presume, through his Empire, to beg the Intercession of *Mary*. And V. Constantius. *Eo vesaniæ & Vecordiæ redactus, ut lege sanciret, ne Mariæ quidem Intercessionem quisquam petat, neque eam juvare quempiam posse, neque Deipara nominetur: O audacem blasphemiam Saracenicæ Religionis, & Judaicæ Sententiæ!* He at length grew to that degree of Insolency and Madness, that he enacted a Law, that no Person should presume to beg the Prayers of *Mary*, that she was not able to succor any one, and that she should no more be called the Mother of God: O presumptious Blasphemy of Saracenism and Judaism!

(*b*) Coccius l. de Deip. art. 4.

(*c*) Petr. Dam. Serm. 1. Nat. Mar. *Virgo, Dei genitrix, cujus pulchritudinem sol & luna mirantur, subveni Domina, clamantibus ad Te jugiter.* O Virgin, Mother of God, whose beauty astonishes the great Lights of the World; help, O Lady, all those who earnestly have recourse to thee. & Serm. de Assumpt. *Cave Virginis Maculas Adæ non admisit.* The Flesh of the Holy Virgin was so pure, that it was not blemish'd with the least uncleanness of the sinful *Adam*.

(*d*) S. Anselm. l. Conc. Virg. c. 18. *Decens erat, ut sanctissima Virgo eâ puritate niteret, quâ major, sub Deo nequit intelligi.* It was but reasonable, that the most Holy Virgin, should be adorn'd with that purity, then which, a greater beneath God should not be possible. & l. Excell. Virg. c. 6. *Invocato Nomine Mariæ, etsi merita invocantis non merentur, merita tamen Matris intercedunt, ut exaudiatur.* If we call upon the Name of *Mary*, though our Merits avail not, her Merits will plead for us. & c. 12. *Subveni nobis Domina piissima; procura ne pereamus.* Help us, O gracious Lady; obtain, that we perish not.

Sect.

Sect. XXVIII.

Teſtimonies of the Twelfth Age.

C. THis *Age* abounds with a multitude of *Illuſtrious Champions* of the *Excellencies*, *Worſhip* and *Invocation* of the Holy Mother of *JESUS*; who have left to *future Ages* ſpecial *Methods of Practical Devotions*, for the *advancement* of Chriſtian Piety towards *Her*, and for the acquiring of new Clients. That of (*a*) St. *Bernard* is very *remarkable* and uſual. *Thou art our Lady, our Mediatrice, our Advocate; reconcile us to thy Son JESUS, recommend us to Him, plead our Cauſe before him; Grant, O thou Bleſſed of Women, through all thoſe Favours JESUS beſtowed on thee, through all thoſe Prerogatives thou deſerveſt of JESUS, through that Mercy thou gaveſt the World in giving JESUS; That he, who through thy Mediation, would partake of our Miſeries; may, through thy Interceſſion make us partakers of his Glory.* In like manner, other *Fathers* and *Doctors* of this pious and learned *Age*, expreſs their *Veneration* and humble *Supplications* to the Mother of *JESUS*. (*b*) *Petrus Mirab. Abbot of Cluny*, reports many *Wonders* wrought by the *Power* of holy *Mary*, for the *relief* of her *Devotes*. (*c*) *Rupert Abb.* calls the *Holy Virgin*, the *Holy of Holies*

Holies, and *moſt ſublime Mountain of Spices, to which we lift up our Eyes, and crave help.* (*d*) *Goffrid. Abb. Vindoc.* invites all, to *beg of her, perfect Purity and Holineſs*; calls her the *Mother of Chriſtians*, through Gods ſpecial bounty, that *JESUS may by her, be more effectually moved, to relieve us*, as his Brethren; and that *none would periſh, did they cordially implore her Prayers.* (*e*) *Hug. de S. Vict.* begs of God, that *through the Merits and Prayers of Holy* Mary, *the Sun of Juſtice may always ſhine mildly upon us.* (*f*) *Rich. de S. Vict.* ſays, that *not only the Miſerable, but even our Miſeries too, pray to the Mother of Mercy, and are heard by Her.* (*g*) And *Arnoldus Carnot.* affirms, That *by reaſon of the Correlation of JESUS and* Mary, *as Son and Mother, grounded on their Con-ſubſtantiality, they have a mutual Intereſt in the Converſion of Sinners, Holineſs of the Juſt, and Glory of the Saints.*

(*a*) S. *Bern.* Serm. 2. adv. Vid. Serm. ult. Aſſumpt. 2. & 3. ſup. Miſſus. Sup. ſignum Magnum. de Nativ. Mar. & Epiſt. 174.

(*b*) *Petr. Mirab.* l. 2. Mirac. c. 29. & 30.

(*c*) *Rupert.* l. 7. Cant. *O Beata Maria, Mons montium, Virgo Virginum, Sancta Sanctorum; ad omnes quidem convertimur Montes aromatum: ad te pra cæteris oculos levamus, tuum pra omnibus auxilium ſuſpiramus.* O Bleſſed *Mary*, Mountain of Mountains, Virgin of Virgins, Holy of Holies! we have indeed recourſe to all the Mountains of Spices: but to Thee above All, do we lift up our Eyes, and ſigh for thy Help, above all.

(*d*) Goffr. Serm. 3 Nat. Chr. *Condignis Chriſtiani, noſtra Fidei Laudibus, Chriſtum, & beatiſſimam ejus Matrem, Mariam Virginem, humiliter atque ſuppliciter imploremus, ut ſua dulciſſima pietate, & ſua*

ſua dulciſſima Matris Interceſſione, animas, & corpora noſtra, à peccatis omnibus purget, virtutibus illuſtret. Let us Chriſtians, with Praiſes worthy our Faith, humbly and earneſtly beg of Chriſt, and his moſt Bleſſed Virgin Mother, that through his gracious Bounty, and her acceptable Interceſſion, our Souls and Bodies may be purified from all ſin, and adorned with Virtues. Et Serm. 7. Purif. Mar. *Mater Chriſti Mater Chriſtianorum eſt: unde per ipſam ad ipſum recurramus, qui pia & miſericordi diſpenſatione, Matrem ſuam, noſtram eſſe voluit, ut nobis in noſtra neceſſitate auxilium ferret.* The Mother of Chriſt is the Mother of Chriſtians; therefore let us go to *JESUS* by Mary, ſince he through a gracious diſpenſation of his Mercy, would that his own Mother ſhould be ours too, that ſhe alſo may aid us in all our neceſſities. Vid. Serm. 8. 9. 11. & 12.

(*e*) Hug. de S. Vict. Serm. 34.

(*f*) Rich. de S. Vict. in Cont. c. 25.

(*g*) Arnold. Carnot. Tr. de Laud. Mar. *Filii Gloriam, cum Matre, non tam communem judico, quam eandem; erat una Chriſti & Mariæ voluntas, unumque pariter Holocauſtum offerebant; unde communem in mundi ſalute effectum obtinuit.* I judge that the Glory of the Son and Mother, is rather one and the ſame, then common to both, becauſe both acted by one Will, and both offer'd the ſame Sacrifice, ſo that both wrought the common work, which is the Salvation of Mankind.

Sect.

Sect. XXIX.

Testimonies of the Thirteenth Age.

CI. IT were superfluous, no offer a *Catalogue* of the *Asserters* of the *Prerogatives* and *Praises* of *Holy Mary*, and of the *Veneration* and *Invocation* due to her, in this *Age*, wherein the most *Learned and Holy School-men*, the *Illustrious Champions* of Catholick *Truth* and *Sanctity*, do specially agree in this *great Point*, of the *Innocency*, *Equity* and *Antiquity* of our Christian *Worship* and *Mediation* of *Intercession*, to the Holy Mother of *JESUS*.(*a*) *Alexander Hales*, of an honorable and ancient *Family* of that Name in *Kent*, the *first Doctor* of the *Seraphical Order*, the *first Compiler* of School-Divinity, and the *first Master* of the two great Lights of the Church, the *Seraphical* and *Angelical Doctors*, S. *Bonaventure* and S. *Thomas*; doth most amply and efficaciously prove, the due *use and advantages* of *Saint-Servitude*, of their *Prayers* to God for us, and their *presenting* our Petitions to God. (*b*) St. *Bonaventure* is a most singular *Champion* and *Propagator* of the *Praises*, *Honour*, *Worship* and *Invocation* of Holy MARY, as *Queen of Angels and Saints*, and endow'd with all the *Priviledges* of Grace, Glory and Power, in the *Kingdon* of *JESUS*, communicable to the

Best

Best of Pure Creatures. (c) St. *Thom. Aquin.* is another Illustrious *Defender* of the *Prerogatives, Immunities,* and *Rights* of the holy Mother of *JESUS*: He proves, that by *Vertue of her Divine Maternity, she approaches next to God, in all communicable Perfections; is free from all sin, is to be worshipped and Invocated with super-eminent Saint-Servitude;* and is the *mighty Envoy of our Nature to God, for the reconcilement of Mankind.* (d) *Albertus Magnus* speaks in the same Phrase: In his *Mariał,* he sayes, *that God, in regard that his Son JESUS, was the Son of* Mary, *endow'd her with a kind of infiniteness of super-natural Perfection.* (e) In like manner a most Illustrious train of other learned and holy *Preachers* and *Doctors* of this zealous Age, in their *Panegyricks, Summes* of School-Divinity, and *Questions* on the Books of Sentences, do frequently justifie and propagate this *sound Doctrine* and *Practice* of super-eminent *Servitude*; with so constant an *Assent*, receiv'd from above. (f) The use whereof prov'd extreamly beneficial to the People of *Soisson*, who touch'd with the *Holy fire*, found a prodigious Redress, through the *Mediation* of the holy Mother of *JESUS*. (g) Whence the *Seraphical Doctor* might duely conclude; *That Holy* Mary *had, not only a comprehensive Fullness of all Perfections of the Saints; But moreover keeps the Saints themselves in their Fullness, that it diminish not; preserves their Vertues, that they slack not; supports their Merits, that they*

they perish not; restrain the Devils, that they hurt them not; and appeases her Son, that he punishes not.

(a) *Alex. Halens.* p. 3. q. 9. m. 2. p. 4. q. 26. m. 3. a. 4. *Sect.* 2. & L. Immac. Conc. apud *Cavell.* Rosar. *Sæc.* 13.

(b) *S. Bon. Specul. B. M. Offic. Compass. Coron.* B. M. *Carm.* Super Salve. *Laus* B. M. *Psalter. min.* & *Psalter. B. Mar. Cantica, Hymni, Symbolum* & *Litan.* B. M. *Com. ad* 11. *Luc. Serm. de* B. M.

(c) *S. Thom. Aquin.* 1. d. 17. q. 2. a. 4. & d. 44. a. 3. *Opusc.* 61. *grad.* 10. *Lect.* 6. in 3. ad Gal. & 2. 2. q. 83. a. 4. & q. 103. a. 3. & 4. & p. 3. q. 25. a. 6.

(d) *Albert. Magn.* Marial. c. 230.

(e) *S. Antonin. de Pad. Thom. Cantapret. Rich. Mediavil. Nicol. de Lyr. Jacob. de Vorag. Pelbert. Stellar.*

(f) *Robert. de monte.* Suppl. Chron. Sigebert. an. 1228.

(g) D. Bern. *Spec.* B. Mar. *Lect.* 7. *consid.* 6. *Ipsa, non tantum in plenitudine Sanctorum detinetur; sed etiam in plenitudine Sanctos detinet, ne eorum plenitudo minuatur; detinet nimirum Virtutes, ne fugiant; detinet Merita, ne pereant; detinet Dæmones, ne noceant; detinet Filium, ne peccatores percutiat.*

Sect. XXX.

Testimonies of the Fourteenth Age.

CII. THis *Age* still gives clear *Evidences*, of the Piety, both of *Eastern* and *Western Churches*, towards the Holy Mother of *JESUS*. (a) In the *East*, we have the Emperour *Andronicus the Elder*; of whom it is reported, as a *Test* of the *Belief* and *Practice* of the *Grecians*, and as a signal *Mark* of his Christian Zeal, that he ever carried in his

Bosom, the *Image of Holy* Mary, in witness of his special *Veneration* towards *Her*; and of his *confidence* in her *Protection* and *Prayers*; for a further proof whereof, he frequently kissed it, with Expressions of great Tenderness and Devotion towards *Her*, upon his Death-bed. But in the *West*, the Zeal of this Age is wonderfully conspicuous, in Asserting the *Preservation of the Holy Mother of JESUS, from the Guilt of Original Sin, revived*, and amplified, *An.* 1303. by our renown'd Country-man, the *subtile* and *Pious Doctor John Dunscot*, the *Glory of England*, the *Ornament of Oxford*, the *Star of the Seraphical Order*, and the *Illustrious Champion*, of the transcendent Perfections of *Holy Mary*; of the Amplitude whereof, he prescribes this certain RULE, *That all that Excellency must be allow'd to Holy* Mary, *which is not against the express word of God, or the Authority of the Catholick Church.* (c) To these may be added, a vast *Cloud* of authentick *Witnesses* of our Catholick *Saint-Servitude* in General; and of the *super-eminent Worship* and *Mediation* of *Intercession*, acknowledged through all former *Ages* of the Church, to be specially *due*, to the holy Mother of *JESUS*.

(a) *Nicephor. Gregor.* l. 9. Hist. Constant.

(b) *Scot.* 3. d. 3. q. 1. n. 10. *Quod est Excellentius, videtur attribuendum Mariæ, si auctoritatibus Sacræ Scripturæ, & Ecclesiæ non repugnet.*

(c) *Du-*

(c) *Durand.* 4. d. 49. q. 4. a. 1. Aug. Triumph. q. 17. Sum. a. 3. ad 2. *Franc. Mayr. Hug. de Prat. Petr. Aureol. Jo. Baccon. Holcot. Greg. Arim. Rubrock. Vid. Cavel.* Roſar. Sæc. 14. *Her.* p. 2. tr. 2. d. 6. n. 38.

Sect. XXXI.

Teſtimonies of the Fifteenth Age.

CIII. THE Piety of this *Age*, towards Holy *Mary*, is manifeſt; (*a*) from the Judgment of Catholick *Writers*, who about the time of the *Council of Conſtans*, aſſerted the *Veneration* and *Invocation* of the *bleſſed Virgin*, againſt the then ſpreading *Impoſtures* of *Wicleff*, [l. 3. Trialog. c. 30.] againſt this ancient *Doctrine* and *Practice* of the Catholick Church; of which our learned Countryman (*b*) *Waldenſis*, gives an exact account, evidently proving, That *the glorious Saints, according to the degree of their ſuper-natural State and Grandeur, ought to be honour'd, and magnificently worſhipped*; not *Latreutically*, as Infinite and Independent Deities, as our conſcious *Opponents* would have it believ'd, the better to colour their *Separation* from the ancient Body of *Chriſtians*, of the true *Apoſtolical Line of Deſcent*; but with a *ſub-ordinate* and *relative Veneration*; due to them in Right of their participated Excellencies, of *Grace and Glory*. (*c*) We have alſo the Judgment of the *Fathers* of the *Council* of *Baſil*, aſſerting

as Pious, Holy, and according to Divine Revelation, the Doctrine of the preſervation of the ever Immaculate Mother of JESUS, from all ſtain and liableneſs to Original Sin: [*Conc. Baſil.* Seſſ. 36.] And in *recommending*, in a moſt ſpecial manner, the *Veneration* and *Invocation* of *Holy Mary*, as a moſt effectual *Means*, for the *obtaining* of God, the *Bleſſings* of *Peace* and *Union* between Chriſtian *Princes*; [Seſſ. 43.]

(*a*) Art. *Wickleff.* 48. apud *Gualt.* Sæc. 14. tit. hær. c. 14. *Caſtro* V. Sancti. *Walſingh.* hiſt. p. 338. *Waldenſ.* t. 3. p. 204. *Auſu nimio debacchatur Wicleff in Sanctos, eos orare prohibens; feſtivitates eorum, & Honores quoſlibet interdicens.* *Wickleff* with an exceſſive Inſolence, rages againſt the Glorious Saints, denying they may be prayed unto, and forbidding their Feaſts to be ſolemniz'd, and any Honour to be given unto them. *Thom. James* in his *Apology* for *Wicleff*, wherein he ſhews, the Conformity of that Innovators Doctrines, with that of the now Church of *England*, c. 8. Sect. 24. & 25. is perſwaded, that *Wicleff*, in his later and more learned Works, retracted his opinion of *Praying to the Bleſſed Virgin* Mary.

(*b*) *Thom. Waldenſ.* cit. calls *Wicleff*, *Hoſtis omnium Sanctorum*, a profeſs'd Enemy of all Saints. V. eod. t. 3. Tit. 13. c. 118.

(*c*) *Conc. Baſil.* Seſſ. 36. *Declaratur, ſententiam eam, quæ tuetur, quod beata Virgo, præveniente & operante Gratiâ dei ſingulari, Originali peccato obnoxia non fuerit, Piam, Sanctam, Cultui Eccleſiaſtico, Fidei Catholicæ, Rectæ rationi, & Sanctis literis conſonam; ideoque tenendam eſſe.* It is declar'd, That the Opinion which maintains, That the Bleſſed Virgin, through the ſpecial preventing and operating Grace of God, was not at all liable to Original Sin; Is Pious, Holy, and agreeable to the Worſhip us'd towards her in the Catholick Church, to Holy Catholick Faith, to the Principles of Reaſon, & Holy Scripture; and is therefore accordingly to be retained. Again Seſſ. 43. *Conſtituitur, ad turbas Eccleſiæ ſedendas, Pacemque & Unionem fidelium, Interceſſione divæ Virginis impetrandam; Debita ſolemnitate Feſtum Viſitationis Beatæ Virginis celebretur.* It is decreed, That for the appeaſing all preſent troubles ariſen in the Church; and for the obtaining a firm Peace and Union of Believers, through the Interceſſion of the Divine Virgin; the Feaſt of the Viſitation of the Bleſſed Virgin, be kept with due Solemnity.

CIV.

CIV. The same *Religious Practice* is confirm'd, (*d*) by the devout *Chancellor of Paris*, who calls the *holy Mother* of JESUS, The *firm Hope*, and *special Refuge of Sinners*. (*e*) *Dion. Carthus.* humbly begs the *Protection* and *Prayers* of the Saints. (*f*) *Blessed Laurence Justinian*, having heaped up many Excellent *Praises* and Honourable *Titles*, as an Illustrious *Monumeni* of his Piety, to Holy *Mary*; offers up his Vows of *Fidelity* to Her, beseeching God, that he may become *victorious* over his sensual Passions, by her *Mediation*. (*g*) The devout St. *Bernardine*, in his sublime *Panegyricks*, frequently exhorts his zealous Hearers, to a *super-eminent Esteem* of the Excellencies of *Holy Mary*; and specially to *confide* in her Protection and Prayers, as being *singularly priviledg'd above all* PURE CREATURES; the most powerful *Advocate*, *Patroness* and *Mediatrice* of Christians; The holy *Sanctuary of Propitiation*, and the most *indulgent Refuge* and *Safe-guard* of *penitent* Sinners. 'Tis very remarkable, what he affirms, [*Serm.* 15. de S. Mar.] That *the high acts of Faith and Obedience, which this Divine Creature used, in her assent to the stupendious Mystery of the Incarnation, were incomparably more Meritorious and acceptable to God, than the Collection of all the most inflam'd Operations of the Saints.* And again [*Serm.* 61.] That she was endow'd with a kind of *Immenseness of Sanctity, Grace and Perfection*; and with an almost *unconfin'd Ju-*

risdiction over the Treasuries of heavenly Grace. (*h*) To these we might add, an *Immense Catalogue* of Illustrious *School-men*, *Controvertists*, *Preachers* and *Historians* of this flourishing *Age* of the Church; who oft repeat this *Primitive Doctrine* and *Practice*, and with exemplar *Zeal*, do humbly *Venerate* and *Invocate* the holy *Mother* of JESUS, as their most potent *Advocate*, at the Throne of her Son JESUS, for the Blessings of this, and the next Life.

(*d*) *Jo. Gerson.* Colloq. de Mendic. Spir. p. 2. *Virgo gloriosa, spes certa, & Refugium singulare peccatorum; & tu Sancte Angele Dei Custos bone, ac cæteri alii sancti cælestes, estote adjutores; defendite, consulite, associate, propellite Canes illos Infernales.* O glorious Virgin, my secure Hope, and singular Refuge of Sinners; and thou O Holy Angel of God my good Guardian; and all the other Saints of Heaven, be my Helpers, defend me, direct me, be present with me, drive from me those Infernal Dogs.

(*e*) *Dion. Carth.* Serm. 4. de Omnib. Sanct.

(*f*) *B. Laur. Justin.* Serm. Nat. Mar. *Igitur ad honorem hujus Virginis præcinamus in confessione; Jesum veneremur in matre, matrem honoremus in filio; utriusque vota nostra fideliter exolvamus, quatenus filium Genitrice interpellante pro nobis, vincamus mundum.* Therefore let us sing in Confession to the Honour of this Virgin; Let us worship JESUS in his Mother, and honour the Mother in JESUS; Let us with all Fidelity pay our Vows to both, that the Mother interceding to the Son for us, we may conquer the World.

(*g*) S. *Bernardin.* Serm. 15. de Fest. Virg. *Eo actu fidei & obedientiæ, plus meruit, quam meruerint omnes sancti, omnibus actibus, ac meritis suis.* That act of Faith and Obedience, wherewith holy *Mary*, professing her self the Hand-maid of our Lord, consented to become the Mother of JESUS, she merited more, then all the Saints did, by all their Acts and Merits. & Serm. 61. *Oportuit, ut sic dicam, faminam elevari ad quandam æqualitatem divinam, per quandam quasi infinitatem perfectionum & gratiarum: Non timeo dicere, quod in omnem gratiarum influxus, Jurisdictionem*

quan-

quandam habuerit: Quandam Jurisdictionem, habet in temporalem Missionem Spiritus Sancti. It behoved, (If, I may so say,) that that Woman should be exalted to a certain degree of Divine Likeness, as to a kind of resemblance of an Infiniteness of super-natural Perfections and Graces: I may presume to say, that she had granted to Her, an Exuberant Power, over the Influences of Grace: and that she had a Kind of Jurisdiction in the temporal Mission of the Holy Ghost.

(b) *Thom. à Kemp. Petr. de Alliac. S. Vincent. Ferrer. Alphons. Tostat. S. Jo. Capistr. Nicol. Cusan. S. Antonin. Nicol. Orbell. Heur. Harph. Biel. Trithem. Bapt. Mantuan.*

Sect. XXXII.

Testimonies of the Sixteenth Age.

CV. IN this *Age* the *Fathers* of the Illustrious *Council of Trent*, manag'd by a *special Providence* of God, for securing the *Ancient Doctrine* and *Customs* of the Catholick *Church*, receiv'd from *above*; against the *Innovations* of Schism and Heresie, by monstrous *superfetations* invading Gods *Sanctuary*, and polluting whatever is *Sacred*, with their unclean *private* Spirit; (*a*) do with great earnestness, maintain this *pious* and *useful* point of *Saint-Servitude* in *General*; and in a *special* Manner, do encourage Christians to a *supereminent Worship* and *Invocation* of the holy *Mother* of *JESUS*; while they, not only *recommend* unto us, an *Imitation* of the sublime Vertues of the *Saints*, [*Trid.* Sess. 25. *Decr. de Invoc* §. *Illud vero.*] and a *Veneration* of their *Persons* and *Representatives*, by rea-

ſon of thoſe Vertues; by which they are the Living Members and Temples of the Holy Ghoſt, [§. *Sanctorum.*] (*b*) But moreover lays a moſt ſolid *Foundation* and *Motive*, of all the ſuper-natural *Grandeurs*, and conſequent *duty* of *ſuper-eminent Worſhip* and *Invocation* of the holy Mother of *JESUS*; for as much as that in regard of her inneffable *Priviledge* of her Divine *Maternity*, they will not conclude Her, *under the General Curſe of Original Sin*, [Seſſ. 5. *Decret.* de peccat. Orig. §. *declarat.*] whereby they ſhew, their high *Opinion*, of the exuberant Amplitude of the *Grace*, *Holineſs* and *Glory* of the Bleſſed *Virgin*; her ſuper-eminent *Merits*, and *Acceptableneſs* to God; and of that *Veneration*, upon ſuch preſſing *Motives*, due to Her; with a firm *Confidence* in the Succeſs of her *Protection* and *Prayers*. (*c*) Beſides theſe *Fathers*, this *Learned* and *Zealous Age* affords innumerable eminent *Doctors*, who abundantly maintain this *Article of Saint-ſuper-eminent Servitude*, againſt the Aſſaults of *Luther*, *Calvin*, and other *Innovators*; as moſt *Ancient*, *Pious* and *Uſeful*, to all, who *believe*, *conſide* in, and *hope* for the *Communion of Saints*.

(*a*) Trid. Seſſ. 25. Decret. de Invoc. *Mandat Sancta Synodus omnibus Epiſcopis, & cæteris docendi munus, curamque ſuſtinentibus, Ut juxta Catholica & Apoſtolica Eccleſia uſum, à primæva Chriſtiana Religionis temporibus receptum, ſanctorumque Patrum conſentionem, & ſacrorum Conciliorum decreta; fideles diligenter inſtruant: Sanctos una cum Chriſto regnantes, Orationes ſuas pro hominibus Deo offerre; bonum atque utile eſſe, ſuppliciter eos invocare; & ob beneficia impetranda,*

tranda, à Deo, per filium ejus JESVM Chriſtum, Dominum noſtrum, qui ſolus, noſter Redemptor & Salvator eſt, ad eorum orationes, opem, auxiliumque confugere. The Holy Synod commands all Biſhops, and others, whoſe Office and Care it is, to teach; That according to the Practice of the Catholick and Apoſtolick Church, receiv'd from the firſt Ages of Chriſtian Religion; the unanimous Conſent of Holy Fathers, and the Decrees of Sacred Councils; they diligently inſtruct the Faithful; that the Saints who Reign with Chriſt, do offer to God, their Prayers for Men; that it is Good, and uſeful, humbly to Invocate them; and to have recourſe to their Prayers, Help and Aſſiſtance, for the obtaining Benefits from God, through his Son JESUS Chriſt our Lord, who only is our Redeemer and Saviour. Again, *Sanctorum corpora, quæ viva membra fuerunt Chriſti, & templum Spiritus Sancti; à fidelibus veneranda eſſe: per quæ multa beneficia à Deo hominibus præſtantur: Imagines porro Chriſti, Deiparæ Virginis, & aliorum Sanctorum; retinendas, eiſque debitum Honorem, & Venerationem impertiendam.* That the Bodies of Saints, which were the living Members of Chriſt, and the Temple of the Holy Ghoſt, are to be worſhipped by the Faithful; and that thereby, God beſtows many favours on us: Alſo that the Images of Chriſt, of the Holy Virgin Mother of God, and of other Saints, be retained, and that due Honour and Worſhip be given unto Them.

(b) *Declarat Sancta Synodus, non eſſe ſuæ Intentionis, comprehendere in hoc decreto, ubi de peccato Originali agitur, Beatam & Immaculatam Virginem Mariam, Dei Genitricem; ſed obſervandas eſſe conſtitutiones.* Sixt P. 4. *quas innovat.* This Holy Council declares, that it intends not in this Decree, of Original Sin, to comprehend the Bleſſed and Immaculate Virgin *Mary*, Mother of God; but that the Conſtitutions of *Sixtus* the Fourth, be obſerved; which are hereby renewed. Vid. *Conſt.* 1. *Cum præexcelſa.* where Holy *Mary* is call'd, the *Queen of Heaven, Way of Mercy, Mother of Grace, Friend of Piety, comfort of Mankind, and the earneſt and watchful Petitioner of the King of Heaven, her Son; for the Salvation of the Faithful, oppreſſed with the burthen of their Sins.*

(c) Vid. *Beauxamis* l. de Cult. Sanct. c. 24. *Caſtro* Verb. Sancti. *Lindan.* l. 3. Panopl. *Eck.* Euchyr. c. 15. *Percz.* p. 3. de Tradit. *Gryſald.* Deciſ. q. 27. *Jod. Cocc.* t. 1. Theſ. l. 3. & ſeqq. *Caniſ.* Marſal. l. 5. c. 6.

Sect.

Sect. XXXIII.

That the Innocency, Equity and Antiquity of the Super-eminent Veneration, and Invocation due to Holy Mary, *with Magnificent Praiſes, and Titles of Honour, ought to be acknowledg'd by all True* Believers.

CVI. AS for this *preſent Age*, wherein we now live, if we humbly caſt an Eye back, on the Chain of this *Doctrine* and *Devotion*, which links us faſt, to the *Apoſtles Times*; and to the Oracles of the *Evangeliſts*, *Angels*, and *Chriſt*, deliver'd by them, in favour of the *Excellencies* of holy *Mary*; which are thence handed to us; and are from *intrinſical Cauſes* ſupported, by the ſuper-eminent *Priviledges*, of the *ever-Innocent*, *moſt holy* and *Glorious Mother* of *JESUS*, the *Soveraign Mediator* of Men and Angels; can we *believe*, and *hope* in *JESUS*, and not *bleſs* holy *Mary*, by whom we have *JESUS*? can we *love JESUS*, and not *Honour* his Sanctuary, wherein the power of the *Almighty*, made the *Word Fleſh to abide with us*? Can we apprehend the *Idea* of a Mother of *JESUS*, beautified with all the *Excellencies* of Nature and Grace, *con-naturally* fitting

fitting her, for ſo ſtupendious an *Operation*, and now *glorious* in Heaven, next *beneath* JESUS, and not bend our *knee*, with an humble acknowledgement of that her *unacceſſible Grandeur*? Or can we conceive her *nearneſs* to God, Her *clear ſight* of the infinite Myrrour of all Creatures, Her *co-operation* to Mans Redemption and Holineſs, and Her *exuberant fullneſs of Charity*; and yet deny that ſhe *offers her Prayers* ſtill to JESUS for us; and knows thoſe *Wants*, *Tears* and *Prayers*, which *we* powre forth in the preſence of her Son JESUS? Surely, ſuch impregnable Motives, drawn from *Authorities*, *Reaſons*, and *Obligations*, ſo convincing, ſhould effectually induce any *ſincere Enquirer* of Truth, and not prepoſſeſſed by *Paſſion*, or *Party*, to confeſs the *Innocency*, *Equity* and *Antiquity* of the *Veneration* and *Invocation* of holy *Mary*; aſſerted in the *Contemplations*, on her Life and Glory; and that its *propagation* and *practice*, through the Chriſtian World, of all Tongues, Ages and Manners, muſt be according to St. *Auguſtine*'s Rule, [l. 22. Civ. c. 7.] *An effect of Gods Power, and not of Mans Perſwaſion*; And that, as *Richard of St. Victor* ſpeaks, [l. 1. *Trin.* c. 2.] *If it be an Errour, it proceeds from the irrefragable Authority of Truth it ſelf, ſpeaking by ſuch Signs and Wonders, as are proper to God only.*

CVII. Yet

CVII. Yet further, even in this *Critical Age*, which nicely ſearches the moſt authentick *Records of Time*, *Monuments of Councils, and Fathers*, *Authorities of Miracles*, and *Opinions of School-men*, *Panegyriſts*, *and Myſtical Divines*; there be ſo many Illuſtrious *Aſſertors* of this true and ſolid *Devotion*, towards the holy Mother of *JESUS*; ſo many conſpicuous *Teſtimonies*, of the Judgement of our *Chief Biſhops*, amplifying the Sacred *Myſteries* of holy *Mary*, erecting *Monuments* in Honour of her *Name*, eſtabliſhing *Feſtivals*, for an encouragement of the *Doctrine* and *Practice* of this *ſuper-eminent Saint-Servitude*; and in condemning the pretended *Zeal* of ſome few *ſcatter'd* Members, who againſt the whole *torrent* of the *Catholick* World, have lately endeavour'd to aſperſe this *Worſhip* and *Invocation*, through a pretended *Indiſcretion* of ſome too *credulous Devotees*; finally, there be ſo many convincing *Arguments* of its *Innocency*, *Equity* and *Antiquity*, drawn from the conſtant *Practice of the Catholick Church diffuſive*; in ſolemnizing the *Myſteries* of the holy Mother of *JESUS*, frequenting *Oratories* dedicated to God, under her Memory; and regiſtring themſelves, *Diſciples of Chriſtian Perfection*, in Religious *Orders*, *Confraternities* and *Sodalities*, eſtabliſh'd by Church-Authority, under ſome Illuſtrious *Myſtery of Holy Mary*, for the improvement of *Virtue*, with marvellous Succeſs, through all *Nations* of the *Chriſtian* World

World; That it were too great an *Inſolency*, to impeach this *Truth* and *Cuſtom*, either of Novelty or Superſtition.

CVIII. Conclude we then, *That ſupereminent Praiſes, Titles of Honour, Veneration, and Invocation of Prayer, are due to the holy Mother of JESUS*; being drawn from *Motives ſo Juſt*, of the *Almighties* Love and Bounty to Her, and Her thence enſuing *Excellencies* and *Perfections*, above all other *PURE CREATURES*; and being convey'd unto us, by a perpetual *Series* of *Claſſical Fathers*, *Paſtors* and *Doctors*, from the *Apoſtles* time; without poſſibility of ſhewing, their *beginning in any later Age*; or any *Oppoſition* from any, but ſuch, as, beſides their guilt of other *Hereſies*, decried, even by our *Antidicomarians*; have been, even for that Cauſe, cut off from the *Unity of the Catholick Communion*; as appears in the *Manichees*, *Euſtathians*, *Vigilantians*, *Claud of Turine*, *Pſeudo-Apoſtles*, *Waldenſians*, *Almaricus*, *Wicleff*, *Luther*, and *Calvin*, Enemies of the *Glory* of the Saints, of their *acceptableneſs* to God, and of their *Communion* with the Juſt; as if they, who ſometimes *pray'd with* us, ſhould now, either *not pray*, or to *no purpoſe do pray* for us; and that they, who *here* reliev'd us by their Prayers, ſhould *now*, not *know* us, nor *mind* us, nor have *any power* with God, to aſſiſt us. [*Caſſiodor.* l. 1. Inſtitut. c. 13.]

CIX. So that, nothing doth offer it ſelf further

further, to incapacitate the *Glorious Saints*; and above all these, the most *Innocent*, *Holy*, and *Glorious Mother* of *JESUS*; to hear our Praises, Honourable Appellations, Expressions of Veneration, and humble Petitions; and to *help* us in our Wants; since 'tis *possible*, *Pious*, *Authoriz'd* and *Beneficial*; and this, more *effectually*, in order to holy *Mary*, by how much more *glorious she* is, whom we Petition; and by how much the greater *Authority*, this *Doctrine* receives, from its *ancient Tradition*, as to matter of *Right* and *Duty*; and its antient *Practice*, and the many undeniable stupendious *Benefits*, thereby obtained, [*Trid.* Sess. 22. c. 3. de *Sacrif. Miss.* & Sess. 25. *decret.* de *Invoc.*] above all exception evidenc'd, in *matter of Fact*; from the *Histories of all Times*, and of *Classical Writers* living in *those* times; agreeing, both to the *Doctrine receiv'd*, and *Devotions used*, and *Benefits granted*; and consequently obliging us, to the like *Practice*; and this, most *Eminently*, towards the holy *Mother* of *JESUS*, because *most excellent*, in all *communicable* Perfections, above *all*, however glorious, *PURE CREATURES*; and therefore deserving *super-eminent Praises*, *Titles of Honour*, *most profound Veneration*, and *our humblest and most confident Addresses*, that she vouchsafe to become our *Advocate* to *JESUS*; The *God* of all Glory, the *Giver* of all Grace, the *Forgiver* of all Sin, and the *Saviour* of Men and Angels, *from*

whom

whom ever begins; and *to whom* finally are directed, all *Praise*, *Honour*, *Worship* and *Supplication*, (through the *Mediation* of the Glorious *Queen* of Men and Angels;) as *from*, and *to*, the *Head-spring* of all super-natural *Light*, *Grace* and *Glory*. Amen.

FINIS.

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